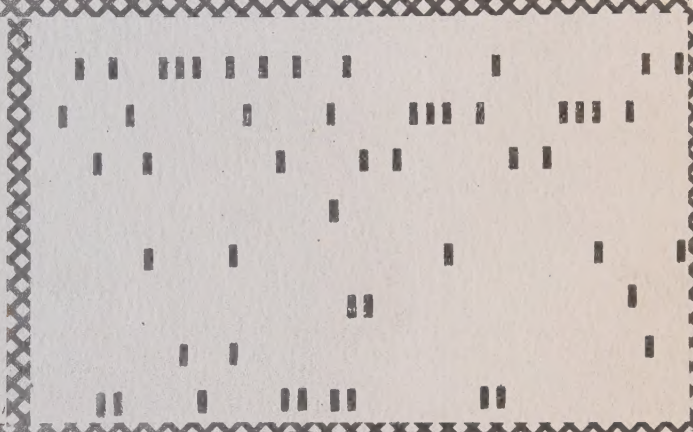
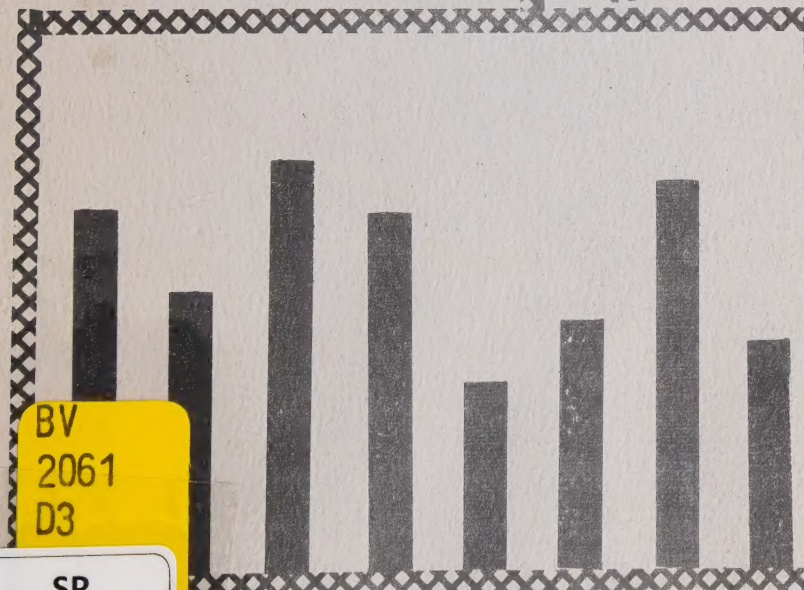
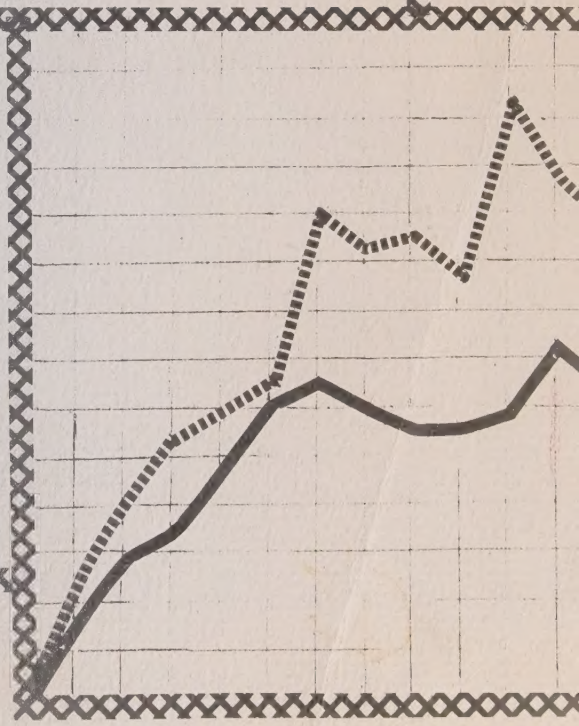
CULTURAL ATTITUDES OF MISSIONARIES

A Report For The International Task Force To Study
The Continuing Involvement Of Missionaries Overseas
1971

JAMES H. DAVIS







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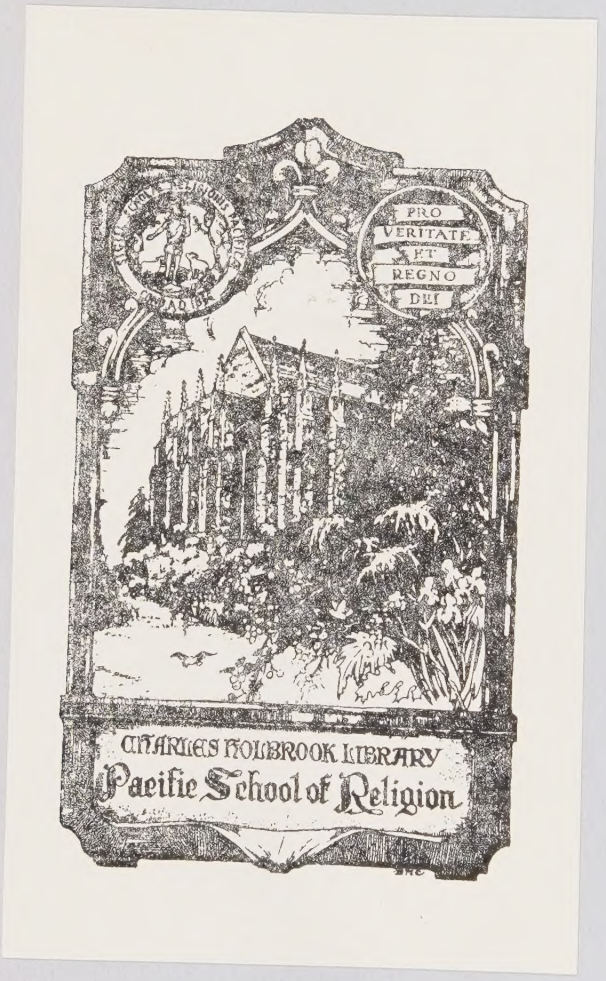
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CULTURAL ATTITUDES

OF

MISSIONARIES

A Report for the International Task Force to Study
The Continuing Involvement of Missionaries Overseas

1971

JAMES H. DAVIS

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Department of Research and Survey
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SECTION I

INTRODUCTION

The official report of the Pacific Meeting of the Task Force to study the continuing involvement of missionaries overseas (SCIMO), October 31, November 1-2, 1970, included the following paragraph:

> "A questionnaire will be prepared with the aid of research consultants in New York to be sent to all active missionaries and those who have left missionary service in the past two years to help determine to what extent missionaries are giving conscious or unconscious support to patterns of economic and cultural domination, and to evaluate the missionary's effectiveness in terms of his contribution in mission, and to the independence or self-determination of the church."

Miss Marian Derby, Director of Planning for the World Division, as the staff person related to the SCIMO Task Force, accepted responsibility for developing a questionnaire to missionaries. This questionnaire was to constitute one of the six methods proposed by the Task Force to study the continuing involvement of missionaries overseas. Miss Derby asked the following persons to constitute a committee to prepare and circulate the questionnaire: Dr. James Davis, Research Director, Department of Research and Survey, National Division; Mr. Lawrance Thompson, Furloughed Missionary Associate, World Division Planning Office; Mr. Robert Davis, Staff, World Division Latin American Task Force; Miss Helen Wilson, Furloughed Missionary Associate, World Division Planning Office. As the work progressed, numerous others (staff, office personnel and board members served as consultants, as raters, and participated in pre-tests.

Portions of the final draft of the report were prepared by various members of the committee: Lawrance Thompson, the section on methodology; Robert Davis, the section on written comments on the questionnaire. Interpretation of the statistical data and editing the final manuscript was the sole responsbility of Dr. James Davis.

A. Methodology

The Committee began its task in November, 1970. They came to understand their task to be an attempt to determine: (1) To what extent are missionaries involved in patterns of cultural or economic domination? and (2) Are missionaries effective in contributing to mission and to selfhood in the place where they work?

The mandate stated that the questionnaire would be sent to all active missionaries, plus those who had retired or withdrawn. This necessitated handling a considerable volume of data--about 1,000 questionnaires. A pre-coded questionnaire for tabulation by computer was indicated. Open-ended, essay-type questions--though highly desirable--would have to be eliminated.

Preparation of each section of the questionnaire involved an initial draft by some member of the Committee, editing and additions by the rest of the group, and pre-testing. Some sections required three completely new drafts, with a change of concept with each draft, before the Committee was satisfied with the product.

The final version of the questionnaire contained five sections:

I. A Survey of Opinions on Contemporary Issues. In reality this section contained two attitude scales: one dealing with ethnocentrism (the attitude that one's own culture is superior to others) and another scale on openness to change in social systems.

II. Missionary Effectiveness. A list of nine characteristics related to missionary effectiveness was presented and respondents were asked to rank them from 1 to 9 in order of their importance. A similar list was then given, except that this time the qualities were stated negatively and respondents were asked to state whether they had known effective missionaries who lacked these qualities.

III. World Division Policy. From World Division statements and the

Committee's knowledge of policies under discussion, 25 statements of policy were drawn up. These ranged from obvious and adopted policies to "far out" and controversial. Missionaries were asked to agree or disagree that the World Division should follow these policies.

IV. Description of Your Missionary Assignment. This section probed where the missionaries had served, what type of function they had performed, what groups they served. It included a list of experiences which they might have had relating to the local culture, and a list of persons or organizations with whom they might have had contact for evangelistic, social, or professional reasons.

V. Description of Yourself. This section contained the usual type of identification items: age, sex,marital status, education, etc. This part of the questionnaire proved to be surprisingly controversial, as some people thought it could be used to identify them personally, in violation of the committee's promise of anonymity. The "no response" rate rose to 7.3 percent on the questions concerning age and sex. In reality, the World Division's personnel records are not computerized on a comparable basis to permit such a match, even if the Committee had wanted to do so. In fulfillment of its pledge the Committee permitted no one from the World Division staff to examine the individual questionnaires.

B. Response Rate

Between April 28 and May 3, 1971, 1,935 questionnaires were mailed to all active missionaries, to those on leave of absence, and to as many as could be located who had withdrawn, retired, or completed a short term within the past five years. Some 36 envelopes, representing 45 persons, were returned by the post office as undeliverable, and 4 were returned by the addressee as being inappropriate. For example, two had been missionary candidates, but had never actually served. Table 1.1 shows the response rate for questionnaires sent overseas.

Table 1.1. NUMBER OF ENVELOPES SENT OVERSEAS AND NUMBER RETURNED BY COUNTRY

Country	Number of Envelopes Mailed to Country	Returned	Response Rate
Bolivia	20	14	70
Brazil	35	20	57
Chile	16	13	81
Other Latin American	59	42	71
India	68	38	56
Southeast Asia	68	41	60
East Asia & Pacific	136	73	54
Rhodesia	31	20	65
Central and Southern Africa	67	30	45
North & West Africa	50	28	56
Europe	23	12	52
	573	331	58

The response rate varied from a high of 81 percent from missionaries from Chile to a low of 45 percent from Central and South Africa. The average response rate from overseas was 58 percent. This rate of response is considerably better than the typical commercial or academic questionnaire. It is comparable with the response usually encountered in local church questionnaires and is about what was anticipated.

Table 1.2 shows the response rate from the various categories of relationship to the World Division. The two right-hand columns show the category indicated by the persons themselves on the questionnaire. The two left-hand columns are based on the categories used on the various mailing lists.

Table 1.2 NUMBER OF QUESTIONNAIRES SENT AND RETURNED FOR VARIOUS MAILING LISTS

List	Number Sent	Returned		Tabulated	
		Number	Pct.	Number	% of Total
Active	1,126	610	54	595	63
Leave of Absence	160	77	48	67	7
Short Term Completed	210	85	40	77	8
Retired	100	68	68	85	9
Withdrawn	261	91	35	90	10
World Division Staff	33	15	45	15	2
No Data	-	8	-	8	1
	1,890	954	50	935	100

The overall response rate was exactly 50 percent. This rate was lower than for questionnaires mailed to overseas because of the lower response from those in the United States who had withdrawn or completed a short term. Retired missionaries responded well; 68 percent of them returned their questionnaires. They made up 9 percent of the sample.

One of the questions that can be asked in any sample study is: Would answers from the non-respondents be the same as those who did respond? We do not know. There is no way to tell. We do know that our sample included too few of those who had withdrawn or completed a short term. This group might be expected to have less loyalty to the World Division. Our sample contained too many retired missionaries. This group might be expected to have a great deal of loyalty to the World Division and the time to fill in the lengthy questionnaire. They might also be expected to disagree with some recent trends. In general, our sample is probably an adequate representation of the active missionaries, particularly those from overseas--the group which has the most practical significance for the future involvement of missionaries.

SECTION II

REACTIONS TO THE QUESTIONNAIRE

This section is an analysis of observations written in response to Question 62: "Please use the space on the reverse of this page to make special comments you may have on any issues raised by this questionnaire." Included also were a small number of letters from missionaries who refused to answer the questionnaire.

Of the 954 questionnaires returned, 224 contained some kind of written observation. The comments were analyzed as to their content and classified as follows:

1. Disagreement with the techniques of the questionnaire: language used, loaded questions, ambiguous, amateur social science methods, manipulative, detest all questionnaires, etc.

2. Reaction against ideological implications in questions: communist, leftist, radical, violent revolutionary.

3. Disagreement with theological implications: not spiritual, no mention of Christ, too radical-social action, strayed from straight and narrow, etc.

4. Frustration with section on missionary effectiveness: can't be rated, too subjective, not enough emphasis on spiritual, etc.

5. Personal suspicion of intentions of questionnaire: FBI would love this info, too easy to discover identity, want to prove missionaries are reactionary/ leftist, etc.

6. Policy disagreement with intentions of questionnaire: Board wants to impose policy on national churches, consultation means "brainwashi..." etc.

7. Appreciation for the questionnaire: caused self-analysis, stimulative, correct effort of Board, good--even though...,etc.

Table 2.1 shows a detailed breakdown of the type of observation made in the comments. Of the 7 categories, 6 are negative and only one positive. Since these were multiple classifcations from many comments, the percentage totals add up to more than 100. However, in most cases where appreciation was expressed, no criticism was made. It would, therefore, seem reasonable to assume that approximately 10-15 percent of the observations were positive whereas 85-90 percent were negative.

Table 2.1 TYPE OF WRITTEN COMMENT
BY REGION

		PERCENTAGE OF PERSONS WRITING COMMENTS						
	No. Written Comments	Disagree Technique	React Negatively ideology	Disagree Theolog. Implicat.	Frustrated with Sect. on Missionary Effect.	Personal Suspicion	Disagree Policy Implic.	Appreciate Questionnaire
Bolivia	9	44	0	0	11	0	11	22
Brazil	19	53	5	11	0	0	16	21
Other L.A.	19	72	11	11	6	17	11	22
India	26	77	31	8	19	4	15	12
S & SE Asia	35	49	6	11	17	3	14	31
E. Asia & Pacific	48	71	2	6	25	6	15	21
Rhodesia	9	56	0	11	0	22	0	11
Central & S. Africa	20	70	5	15	0	5	5	5
N. & W. Africa	23	74	0	9	4	9	13	13
U.S.A.	5	60	0	0	0	0	0	20
No Region Given	11	64	27	36	18	36	18	0
TOTAL	224	64	8	11	13	8	12	17

Disagreement with Technique

This classification received by and large the greatest number of comments. Two-thirds of the observations contained some kind of a reference raising objections at this point. Typical are:

> I am dubious of the value of many of the questions as a reflection of careful thinking. One is forced to record his general reaction to a group of cliches!
>
> In part one my answer would have been altered considerably by the use of such words as "in most cases," "usually," "seldom," "many." Perhaps the use of more absolute statements was intentional; in any case, I think this will influence the nature of the data considerably."
>
> "I hope you don't take this as a very serious study of missionary viewpoints. This is bureaucratic, culturally limited, and reflects the arrogance of those who see only one history (not necessarily God's, either). This is a good example of the abusive possibilities of social science carelessly used. Please excuse the frankness--I'm in this social science research bag now--I appreciate your taking missionary thinking seriously.
>
> Did you do a pre-test run on people outside of "475"?

React Negatively to Ideology

Only 8 percent of those commenting mentioned ideology, but there were a number of strong objections.

> This questionnaire's tone has made me want to question future encouragement of my local church in finances which you might even suggest would be used for political purposes in other countries. I am shocked and very much alarmed at all this!
>
> Some of the "loaded" questions "smell" of subversive activities which makes me feel that if the form were not compiled by a subversive person, the writer or committee were, or certainly could be, influenced by one or more! I for one feel that the "silent majority" has been silent too long!

Disagree with Theological Implications

This objection was made in almost 11 percent of the comments.

> As a person who tries first of all to glorify God in all things always and believes that we in our Board of Missions also should try to do this, I was disappointed to note a strikingly limited reference to Himself, Jesus, the Holy Spirit, the Bible and prayer in this questionnaire.

> As I read this questionnaire I wondered if I belonged to some sort of a business concern. Further, the question ignores the most important aspect of the missionary program, namely the call which the individual receives, and responds to.

Frustration with Section on Missionary Effectiveness

There were frequent comments about the difficulty of rating the categories. One person out of eight expressed this as a concern and their observations frequently reflected theological concern.

> In your check list for effectiveness (p.4) the closest you come to an experience with Christ is in (H) Spiritual Life. But your wording is so vague, impersonal,that I cannot even "squeeze" into these words the motivation that I feel is (1) valid, and (2) so often overlooked by our personnel department in recruitment: a personal experience of Jesus Christ in a redemptive relationship; plus a call--an impelling conviction that He wishes me to be here.

> My major objection is to the inadequacy of Part II on Missionary effectiveness. Just what is the definition of effectiveness. Each person may answer the questionnaire with a completely different image of the "effective" missionary and consequently the results you get will be meaningless. Who is the effective missionary? The one who gains many converts? The one who fits smoothly into the organization and makes a contribution in keeping it human and rolling toward its essential goals? The one who is superb in his field of professional competence such as English teaching? One might be effective enough in one area that it really doesn't matter whether he is effective in another or in all...

Personal Suspicion of Intentions

Only 8 percent of those commenting expressed personal misgivings that information collected in the questionnaire might be used against them. However, their observations were frequently vehement.

> I found myself feeling intimidated to respond as the questioner expected or hoped. Also there is the paranoid thought that you can easily identify each person by his age, sex country, postmark, etc., and that in fact you can easily hang each person on a peg from this interview. Speak of invasion of privacy and having a file on each person!

> This exercise has been interesting but I feel it is a thinly disguised "brainwashing."

> How can I remain anonymous, when you can go to your files and find that the person who came to Japan in 19--,has ___ children, has studied at_____College and the University of _____, and is in the age bracket_____ is none other than_____! If that's anonymity, then I'm Charles Germany!

Disagree with Policy Implications

An appreciable number (12 percent) felt that the questionnaire was an expression of World Division policies about which they have questions.

> If in a given situation the autonomous church does not see fit to identify with a given movement and the Board wants to, then I think the Board must face the question as to whether they really meant it when they gave autonomy! Is the Board willing to let an atunomous church make its own mistakes?
>
> It seems to me that many of the questions are loaded. They seem to imply that the major invovlement of a missionary is in changing systems of oppression and exploitation. Actually many of us are just out in villages working with children, illiterate women, and semi-literate men, trying to explain the Gospel of Salvation.
>
> I feel strongly that the Boards should support and encourage social action on the part of national churches. But it is just as arrogant for U.S.-based boards to decide to use their influence on specific social concerns in a foreign country as it is to decide forms of evangelism. We are unconsciously arrogant. Maybe idealists are the most arrogant.

Appreciate Questionnaire

Some comment of appreciation for the questionnaire was second highest in the analysis (17 percent). No attempt was made to separate this into categories. On some occasions a feeling of appreciation was accompanied by specific criticisms.

> I find the questionnaire to be personally most revealing and in a disappointing sort of way. It was with some pride that I considered myself to be quite liberal in views concerning social involvement of the missionary and U.S. Board of Missions But when I got to Part IV, and saw more clearly where I have been involved as missionary, saw the limited number of experiences that I have had as a missionary, etc., it began to dawn upon me that my verbal affirmations are not strongly reinforced by actions, and thus I wonder if I were in missionary personnel section of the Board of Missions whether I would continue sending people like me into the mission field.

> One could only hope that this questionnaire is the beginning of a new age of Board-missionary relations based on organized information and evaluation.
>
> On the whole, very stimulating and helpful to me as a person, makes me very conscious of what I am not, directions in which I should move.
>
> We are very much in agreement and sympathy with the goals of the study and have long felt that it was needed on a world-wide basis. But we do not like the cursory fashion in which this questionnaire was presented to us, with an apparent lack of consideration for the amount of time necessary for us to conscientously and completely answer the questions as requested.
>
> This is a great questionnaire, precisely because it should cause some ripples of irritation, wonder, and even concern in that great body of the"over forty" missionaries who all too often have settled in for 20 more years at missionary service of dubious effectiveness.

The following tables show breakdowns by country or area, age, and specific observation of the opinions expressed under the various classifications.

The variable of sex was not significant. Out of the total who wrote observations, 101 were men, 108 were women and 15 failed to indicate their sex on the questionnaire.

The analysis of age indicates that a significantly higher number of those between the ages of 40-44 submitted comments.

Table 2.2 AGE OF PERSONS WRITING COMMENTS

Ages	Percentage of Total Replies	Percentage of Written Comments
Under 25	3	3
25-29	9	7
30-34	9	9
35-39	17	11
40-44	21	21
45-49	13	13
50-54	9	13
55-64	11	11
Over 65	8	5
Unclassified	0	7

A geographical comparison between total questionnaires returned and those containing comments, indicates a distinct variation.

Table 2.3 PERSONS WRITING COMMENTS, BY REGION

Region	Percentage of Total Replies	Percentage with Written Comments
Bolivia	5	4
Brazil	6	9
Chile	3	-
Other Latin Amer.	12	8
India	8	12
Other S. & S.E. Asian	17	16
E. Asia & Pacific	18	21
Rhodesia	4	4
Other Central & S. African	9	9
N. & W. Africa	8	10
U.S.A.	4	2
Unclassified	6	5

Two countries showed a significant variation from what might be expected: Brazil and India. Brazil had more responses than would have been expected, while the rest of Latin America showed up less. India also had more responses, while the balance of Southern and South Asia had less. North and West Africa and East Asia and the Pacific areas also contributed more than their share of comments.

A tabulation was made of the references made to specific questions. Of the total of 75 questions in parts I and III of the questionnaire, some specific reference was made to all but five. The four most commented questions were:

Part I, #8: Governmentally, law and order is more important than freedom.

> Typical comment: "Law and Order" and "freedom" are in the long run intimately interrelated and not necessarily opposites. My freedom can violate your freedom unless it is restrained by law, and further, there is little freedom for anyone in a lawless society. This does not mean I endorse police brutality!

Part I, #21: The most creative opportunities in mission today exist on frontiers, such as race relations, political self-awareness, liberation from cruelty systems, etc. rather than the planting of more churches.

> Typical Comment: It seems quite unfair to contrast all of the first items against "planting churches," since I don't find that term very satisfying in meaning and read it as quite negative in context of the question.

Part I, #19: The U.S.A. should be willing to throw out old ideas and traditions and to adopt new thinking and customs. 13 comments.

> Typical comment: Who is going to define what "old ideas and traditions" and what "new thinking and customs." To those who would say yes or agree means adopting all the ideas of sexual freedom, amorality, and so forth.

Part III, #44: All programs of the World Division should be evaluated in terms of their effect on human liberation. 10 comments.

> Typical comment: This question makes no distinction between the freedom in Christ and political freedom. Both are important. We can neglect neither, but your statement is not clear enough.

A great many took advantage of answering the questionnaire to express a personal opinion about the Board of Missions and about their experiences.

SA (A) D SD ? The above questionnaire is an ingenious method of spending excess funds.

SA A U (D) SD ? The "results" obtained from this survey will have definite and profound effects on the World Division.

SA (A) U D SD ? This questionnaire has stimulated thought and provoked discussion among missionaries.

> We find no difficulty of indentifying with the Church in India, but we do have a terrific time trying to follow what the Board is doing--particularly in the matter of this Task Force bit.
>
> It seems to me that the key part of continued training and retraining is to develop personnel who have made it through the "sound barrier" of 20th Century relativity even of religious values, experiences, symbols.

Admitting that the church both at home and abroad is too conservative and often carries a "ghetto mentality," how can you propose to launch programs, outside the decisions of the churches themselves, to break new socially-concerned paths, and at the same time hope to encourage autonomy? Does not such action both deny the self-respect of the present church, and also indicate a lack of faith in the leadership of the Holy Spirit in the lives of others, as you claim it for yourself?

This is my plea for putting aside childish ways. We don't need any more scatter-brained task forces, rushing to destroy head and branch, and we don't need any more of these wordy, self-righteous, propagandistic "surveys." More honesty and much more professional competence are called for in the next round.

I ached answering every question in Part I--and I suppose that's what you wanted me to do!

It would also help missionaries if they were taught to live simply before they come out. They say they want to live like the nationals but they can't live without all the affluent American gadgets. Nationals have been given a wrong sense of values because of this.

I detest unsigned things!

Pull out religious fanatics!

I personally feel that the United Methodist Board of Missions has de-emphasized the evangelistic aspect of missions. In my own case, when I came on the field, I was so oriented away from the evangelistic aspect that I was boldly representing my job as that of a recreation director rather than a Christian educator in Youth Work. I have had a personal experience of a growing faith and vocal expression of this faith. I have been evangelized by the persons and situations I have been in, rather than the opposite. I am now fully convinced that the Mission Board should look for persons with more spiritual depth and living faiths. As I look around me I don't see too many of our missionary staff actively participating in evangelistic missions, and yet the Church around is dying because of the poverty of vocal Christians. The mere fact of missionary presence does not seem to be an answer; however, the spark of a few convicted "Born Again Christians"could fire all of us up.

One large section ignored--how do the Board activities or non-activities affect missionaries?

I think this reflects a general tendency of the Board to make sweeping general policies which cannot or should not be applied to all countries equally.

I felt annoyed by the many American "in" words and the heavy leaning on social action. Who in the world put this together? I wonder if this has been designed to pull forth the missionary of the future who will relate in this new way? If so, it won't be my way.

The Board of Missions, like one old Hindu mystic, spends too much of its time concentrating on its own navel; coming finally to the place that that is all it is aware of. In the eleven years that I have been with the Board of Missions, it has been so busy manipulating its own structures and organizational design that it has had little time for or interest in anything else.

If one were either a Communist or an imperialist, the questions would be easier to answer. As simply a citizen in God's kingdom, my concern is for universal knowledge of and allegiance to Jesus Christ, the centre of true authority, rightfully Lord of All.

I thought we were to go in love to all mankind and share the message of God's eternal love in Jesus Christ, and let each individual be a leaven in society to bring in the day of greater brotherhood under the Fatherhood of God. Your questions seemed to be so slanted toward power struggles of which our world of mankind have suffered throughout history that I question the real value for bringing reconciliation, understanding and love into the human scene of our day that these questions have. Therefore I am not answering them.

Just because a black man is given prestige and money and an equal say does not keep him from hell when he dies--it's only Christ can do that.

The Board gives evidence in this questionnaire of having been easily blown with the wind. It seems apparent that the Board must be run by very juvenile egg-heads and one wonders if we should trust them to hold these answers in their hot little hands.

The Board has no business either training or retraining anybody. Missionaries are adults, highly qualified and experienced in most cases and fully capable of deciding whether they are part of an oppressive system, whether they need any retraining and in what, whether they should serve in another field or not. In other words, ..."Don't call us, we'll call you."

Next time, how about using light-weight paper? This is going to cost a "bundle" to air-mail back to you. Especially with wife's form.

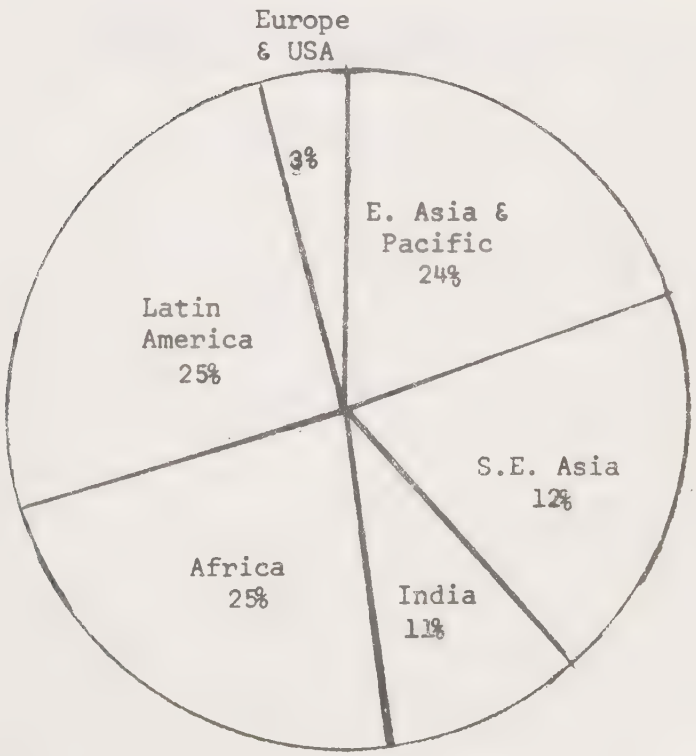
SECTION III

MISSIONARY ASSIGNMENT

A. Geographic Distribution

The distribution of World Division missionaries indicates the allocation of overseas missionary effort by the denomination. (Home missionaries and workers sponsored by the National Division in Puerto Rico are not included.) Figure 3.1 indicates the present assignment of active missionaries (or the last assignment in the case of those not now active.) This figure is based on World Division records, not returned questionnaires.

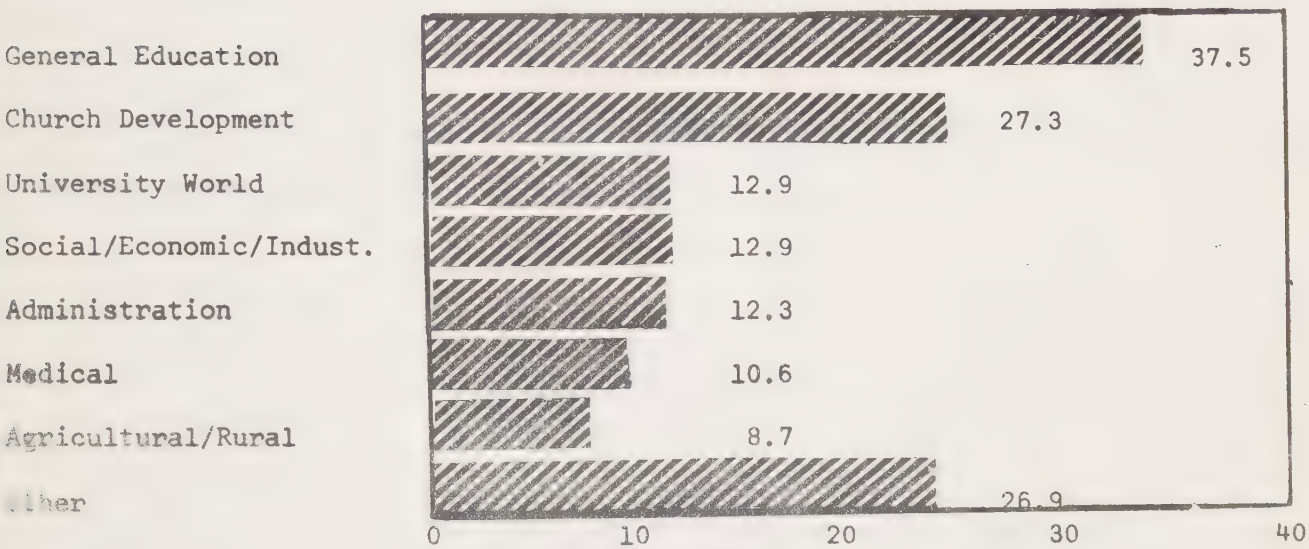
Figure 3.1 DISTRIBUTION OF MISSIONARIES THROUGHOUT THE WORLD



Almost one-half of the missionaries serve or served in Asia (24 percent in East Asia--primarily Japan--12 percent in Southeast Asia, and 11 percent in India; a total of 47 percent). Another one-fourth of the missionaries (25 percent) serve in Latin America. Almost all of the remainder serve in Africa. A scant 3 percent are in Europe or the New York office.

B. Type of Assignment

Figure 3.2 TYPE OF ASSIGNMENT



Almost two out of five of the missionaries gave "general education" as their functional assignments. Add to this number the 13 percent engaged in the University World, and it becomes clear that education is the major vehicle for missionary effort.

About one-fourth of the missionaries were engaged in "church development" and an additional 12 percent in church administration. Individuals were permitted to classify their work into more than one category, so it is possible that some duplication occurred. For example, pastors might have checked both church development and church administration.

The significance of these findings for "missionary involvement in conscious or unconscious support to patterns of economic and cultural domination" is debatable. It could be argued that education gives people the intellectual tools to determine their own destinies: it could also be argued that by "education" is really meant Western education, so that what is really going on in the schools is enculturation into Western culture. Similarly, some would say that Christ is "the Truth that sets men free;"others would say that Christianity is so intertwined with Western culture that in reality the churches are "tools of Western imperialism." We cannot solve the debate through the present study. We can only point out that so many of the missionaries are involved in either education or church development that the World Division cannot avoid the debate.

Table 3.1 MOST RECENT ASSIGNMENT OF MISSIONARIES BY REGION

Type of Assignment	PERCENTAGE OF MISSIONARIES						
	Total*	Africa	E. Asia	S.E. Asia	India	Latin Amer.	USA & Europe
General Education	38	47	39	33	33	37	17
Church Development	28	23	26	30	19	34	14
University World	13	6	31	14	13	8	6
Administration	13	12	6	10	15	16	17
Social/Economic/Industrial	12	18	13	6	8	15	6
Medical	11	15	6	8	27	6	6
Agricultural/Rural	9	9	5	10	8	12	3
Other	27	25	27	34	23	23	51

*including 23 no data

Table 3.1 shows the types of assignments in the different regions. A number of individuals classified their work as more than one type. A considerable number, one-fourth or more, did not recognize these categories of types and marked "Other."

For easy comparison across regions, Table 3.2 shows the rank order of types of assignments for each region.

Table 3.2 MOST RECENT ASSIGNMENT OF MISSIONARIES
RANK ORDER BY REGION

Type of Assignment	RANK IN REGION						
	Total	Africa	E. Asia	S.E. Asia	India	Latin Amer.	USA & Europe
General Education	1	1	1	2	1	1	2-3
Church Development	2	3	4	3	4	2	4
University World	4	8	2	4	6	7	5-7
Social/Economic/Industrial	6	4	5	8	7-8	5	5-7
Administration	5	6	6-7	5-6	5	4	2-3
Medical	7	5	6-7	7	2	8	5-7
Agricultural/Rural	8	7	8	5-6	7-8	6	8
Other	3	2	3	1	3	3	1

In all the regions, except Southeast Asia, U.S.A. and Europe, general education was the most common functional assignment. The next most common assignment varied from region to region, reflecting mission emphases in different parts of the world. Africa: education and church development. East Asia: education and University World. Southeast Asia: education and church development. India: education and medical work. Latin America: education and church development. U.S.A. and Europe: education and administration. The "Other" category was first or second most common in Africa, Southeast Asia, U.S.A. and Europe, but we do not

know exactly what this meant.

Those engaged in agricultural or rural work were the smallest group in most regions, though in Latin America and Southeast Asia up to 10 percent of the missionaries included this in their work.

Church development was not the most common function in any of the regions, though it was very important everywhere. The largest percentage of missionaries were engaged in this work in Latin America and Southeast Asia. Somewhat fewer did so in East Asia and India.

Table 3.3 TYPE OF ASSIGNMENT
BY AGE OF MISSIONARIES

Type of Assignment	PERCENTAGE OF MISSIONARIES IN AGE GROUP								
		MEN				WOMEN			
	Total*	-35	35-49	50-64	65+	-35	35-49	50-64	65+
General Education	37	38	29	30	20	47	40	42	50
Church Development	28	13	34	44	40	13	29	30	14
University World	13	7	15	10	33	10	14	15	18
Administration	13	2	16	32	13	5	9	12	12
Social/Economic/Industrial	12	16	13	12	13	11	15	10	10
Medical	10	2	7	6	--	13	13	19	12
Agricultural/Rural	9	21	12	12	27	8	5	5	4
Other	27	28	25	23	40	28	30	26	24

*including 23 no data

Younger missionaries, and women, were more often engaged in general education. Church development more often was carried on by men over fifty years, and a considerable number of women 35-64 years old. University World was served

by older men. Administrators tended to be men 50-64 years of age. Agricultural and rural work was done by older men, with a new, younger group coming on to the scene.

Perhaps we can use this one-time cross-section as an indicator of trends by contrasting the functional assignments of the older and younger groups. If this procedure is legitimate, we would conclude that missionary effort has moved away from church development and administration toward general education and agricultural-rural work.

C. Person to Whom Responsible

About two-thirds of the missionaries reported that they were responsible to a national. A number specifically mentioned the Bishop.

About 14 percent said that they were responsbile to another missionary. Many of these were women (who listed their husband as their immediate supervisor), or younger missionaries and those with medical, business, or technical training--probably in associate roles.

Table 3.4 PERSON TO WHOM MISSIONARIES WERE RESPONSIBLE BY REGION

	PERCENTAGE OF MISSIONARIES IN REGION						
Person to Whom Responsible	Total*	Africa	E. Asia	S.E. Asia	India	Latin Amer.	USA & Europe
Man Area Secretary	7	6	11	5	7	5	21
Woman Area Secretary	4	5	1	4	1	6	3
Area Secretary	11	11	12	9	8	11	24
Man Missionary	12	18	7	10	15	11	12
Woman Missionary	2	2	1	3	1	1	--
Missionary	14	20	8	13	16	12	12
Man National	61	61	65	64	61	60	46
Woman National	6	1	9	5	12	8	6
National	67	62	74	69	73	68	52
Man Other	4	5	1	3	7	5	9
Woman Other	--	1	--	--	--	--	--
Other	4	6	1	3	7	5	9
Don't Know	4	3	6	7	1	5	3

*including 45 no data

In Africa fewer missionaries were responsible to a national and more to another missionary, but even there, a majority (62 percent) was responsible to a national.

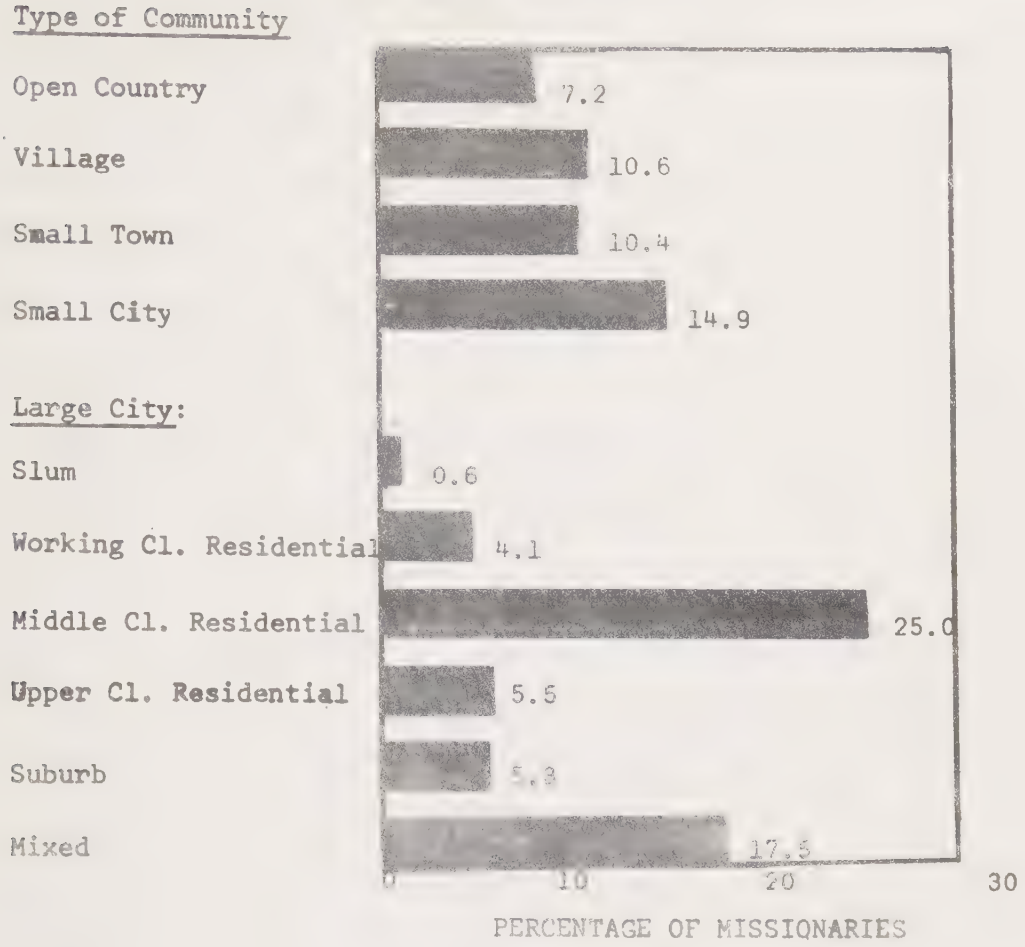
It is interesting to note that 4 percent did not know to whom they were responsible. Most of this group were missionaries 35-49 years of age, almost equally distributed in every region--except India. In India 99 percent knew to whom they were responsible.

The present research cannot indicate the extent to which nationals are actually functioning as supervisors over missionaries (as opposed to nominal supervision), or the strength and quality of those relationships. Except in India and Southeast Asia, a majority of the missionaries reported that they had contact with the persons to whom they were responsible only "occasionally" or "rarely." But, even in India and Southeast Asia at least one-third of the missionaries saw their supervisor only infrequently. One possible avenue for future research would be supervisory styles of nationals from different cultural backgrounds and the problems of superior-subordinate relationships where the missionary is the subordinate.

D. Living Situations

Two factors, involved in missionary assignment, probably have subtle but important effects on the missionary's relationship to the local culture; the type of community where the missionary lives and the physical and financial housing arrangements. We would expect that those in rural areas, or living in areas where there are few other missionaries, must come to grips with and adjust to the local culture to a greater extent than those living in an American colony or a mission compound. These living arrangements might be expected to influence the missionaries' attitudes toward culture, or their ability to function in the situation (given their particular attitudes toward culture).

Figure 3.3 TYPE OF COMMUNITY
WHERE MISSIONARIES LIVED



During their present, or most recent assignment, over half of the missionaries (58 percent) lived in large cities. About one-half of this group--one-fourth of all the missionaires--lived in middle-class, residential areas of these large cities. Note that this figure reflects their place of residence and does not necessarily reflect the social class of the persons whom they served. We shall comment on that subject in a later section.

About one-fourth of the missionaries lived in rural areas, small towns, villages, or the open country. Missionaries in Africa were in rural areas to a much greater extent than those in any other region. Over one-half of them lived in rural areas--mostly villages or open country.

Table 3.5 TYPE OF COMMUNITY, BY REGION

	PERCENTAGE OF MISSIONARIES IN REGION						
	Total*	Africa	E.Asia & Pacific	S.E. Asia	India	Latin America	U.S.A.& Europe
Open Country	7	23	1	2	4	3	16
Village	11	25	3	11	7	6	9
Small Town	10	8	6	13	27	9	6
Small City	15	10	17	18	13	18	3
Large City:							
Slum	1	1	-	-	-	1	-
Working Cl. Residential	4	3	3	5	3	6	3
Middle Cl. Residential	25	13	33	24	20	31	25
Upper Cl. Residential	6	2	7	8	3	7	6
Suburb	5	6	11	3	3	5	-
Mixed	18	10	23	10	22	15	31

*including 48 no data

India is a nation of villages and small towns, so one would expect to find at least one-third of the missionaries from that region living in these areas.

Less than 5 percent of the missionaries lived in working class residential areasor slums. All of the missionaries who lived in slums were from Latin America or Africa.

More than 80 percent of the missionaries from East Asia or Latin America were living in urban areas, especially middle- or upper-class residential areas or suburbs.

Southeast Asia had the highest percentage of missionaries living in upper-class residential areas (8 percent).

Table 3.6 TYPE OF COMMUNITY BY AGE

	PERCENTAGE OF MISSIONARIES IN AGE GROUP								
		MEN				WOMEN			
	Total*	-35	35-49	50-64	65+	-35	35-49	50-64	65+
Open Country	7	8	6	11	12	9	6	10	8
Village	10	17	13	9	6	6	9	9	8
Small Town	10	11	10	11	--	11	14	9	2
Small City	15	14	14	18	24	19	14	15	18
Large City:									
Slum	1	2	--	--	--	1	2	--	--
Working Cl. Residential	4	6	6	2	--	6	3	1	8
Middle Cl. Residential	25	21	29	21	29	18	24	28	31
Upper Cl. Residential	5	3	7	6	--	3	7	5	2
Suburb	5	5	4	5	12	6	5	8	10
Mixed	18	15	15	20	18	22	19	19	14

*including 48 no data

Younger missionaries were more likely to be found in villages or slums; less likely in middle- or upper-class neighborhoods. The older groups of missionaries--now retired--more often reported that during their last assignment they had lived in a middle-class area or a suburb.

Table 3.7 TYPE OF HOUSING, BY REGION

Type	PERCENTAGE OF MISSIONARIES IN REGION						
	Total*	Africa	E. Asia	S.E. Asia	India	Latin Amer.	USA & Europe
Rental Apartment	8	3	8	7	3	13	18
Rental House	14	10	7	18	3	24	12
Church-Related Institution	14	4	5	17	15	27	15
Compound	9	12	11	8	25	3	3
Church or Mission-Owned House	53	68	70	56	53	29	53
Other	3	5	2	1	4	4	--

*including 47 no data

In most areas of the world the missionaries lived in church- or mission-owned houses. In Latin America, and to some extent in Southeast Asia, more of them lived in rental apartments or homes or in church-related institutions. Only in India were there substantial numbers of missionaries living in "compounds." There, one-fourth of the missionaries lived in compounds.

On the questionnaire missionaries were asked to compare their residence with the homes of the people with whom they worked.

Table 3.8 COMPARISON OF MISSIONARIES' HOUSING WITH HOMES OF THE PEOPLE WITH WHOM THEY WORKED, BY REGION

Comparison	PERCENTAGE OF MISSIONARIES IN REGION						
	Total*	Africa	E. Asia	S.E. Asia	India	Latin Amer.	USA & Europe
Poorer	3	4	2	3	--	3	9
Similar	40	23	42	38	45	48	36
Better	34	27	38	43	34	32	30
Much Better	23	41	18	16	21	18	24
Better & Much Better	57	68	56	59	55	50	54

*including 46 no data

Half or more rated their home as "better" or "much better." The gap between housing standards of the missionaries and the people was most noticeable in Africa, where 41 percent rated their home as "much better" than the homes of the people. The gap was least evident in Latin America and India, where almost half rated their homes as "similar." The gap was present--but in the opposite direction--in U.S.A. and Europe, where 9 percent said that their housing was "poorer."

SECTION IV

ATTITUDES TOWARD CULTURE

A. Development of the Attitude Scales

Beginning with the classic work of Adorno, The Authoritarian Personality (New York: Harpers, 1950), much work has been done to try to develop scales to measure a person's ethnocentrism. By "ethnocentrism" is meant the attitude that the particular culture with which one is highly identified is superior to others. Ethnocentrism goes beyond extreme patriotism (My country, right or wrong) to a cultural blindness that assumes that "our way" is naturally superior to "their way." Non-ethnocentrism is not so much a lack of ethnocentrism as awareness of the danger of cultural blindness and a willingness to look objectively at one's own culture, to find possible value in "their way."

As the Committee began working with this concept, we felt that ethnocentrism was not completely adequate as a measure of the relation to "patterns of economic and cultural domination" (the words of the Mandate). We felt that there needed to be an additional element--an element of concern for change. We have used the concepts "closed" or "open" to systems change. Being "closed" to systems change means such a high identification with a certain economic, social or political system that one is not open to challenge the system. If one is "open" he recognizes the inevitability of change and is willing to participate in changing the system in order to preserve the values of the cultural tradition.

We found these concepts to be closely related and at times were unable to separate them, but analytically we see them as different aspects of a missionary's attitude toward culture.

In searching the literature we found that most scales dealing with ethnocentrism, racism, facism, or authoritarianism follow the pattern of the original Adorno study. They involve a list of 12 to 50 statements with which the respondent is asked to agree or disagree. From previous studies we selected a number of statements which

seemed to be applicable to missionaries, either in wording or subject matter. We tried to cover seven areas: church and faith, economic, political, and cultural systems of oppression, minority groups, war and peace. When satisfactory items could not be found, they were created by altering previous questions or writing new ones.

A list of 5* statements was submitted to five staff persons, selected by the Committee as representative of a variety of points of view. The raters were asked to judge the statements as strongly ethnocentric, moderately ethnocentric, moderately non-ethnocentric, strongly non-ethnocentric; or to indicate that they were unable to understand the statement or unable to rate it. This list was then reduced and edited to 33 items.

At this point in the development of the questionnaire the Committee recognized the aspect of openness to change in the social and cultural system. An additional list of 32 statements was developed, each reflecting an open or closed attitude toward change. After being judged by the same staff raters, the list was reduced and edited to 28 items.

Others were also involved in the pre-testing and editing necessary to develop the questionnaire. Two local U.S. study groups related to the SCIMO Task Force reviewed drafts of the statements and parts of the entire questionnaire. The entire questionnaire was completed and criticized by 17 individuals picked by the Committee for range of opinion and easy availability in the New York area. One of the written comments from a missionary overseas asked, "Was the questionnaire pre-tested outside of '475'?" The answer is "Yes." Nevertheless, some of the contemporary "475" jargon crept into the questionnaire and some items had to be discarded later. (Even a committee to construct a questionnaire on ethnocentrism is not free of ethnocentrism!)

Careful tabulation of all the ratings, comments, and suggestions was kept by Lawrance Thompson. The final draft, sent to all active missionaries, those on leave of absence, and to those who had withdrawn, retired, or completed a short term within the past five years, contained two scales: an Ethnocentric/Non-ethnocentric (E/N) Scale of 17 Ethnocentric items and 17 Non-ethnocentric items, and a Closed/Open (C/O) Scale with 14 Closed items and 14 Open items. Six items were defined as both Non-ethnocentric and Open were used on both scales; six Ethnocentric/Closed items were duplicated on both scales.

Even after the questionnaires were returned, further refinements were made. For each item correlation coefficients were computed between the responses on that item and the score for the scale. Fourteen items were then dropped because they were less closely correlated with the E/N score or the C/O score. Four of these items contained the word "race." They were so blatant that few persons responded in the obviously racist direction. For example, only 2 percent agreed with "Some races are naturally less intelligent than others." Several other items were dropped because of a large number of written complaints. Twenty people wrote comments and 10 percent refused to respond to "Governmentally, law and order is more important than freedom."

The result was two scales, a C/O Scale of 21 items and an E/N Scale of 24 items, with 8 items on both scales. Each respondent received a C/O score and an E/N score. For those who are interested, the wording of the statements will be found in Appendix 4.1 and 4.2.

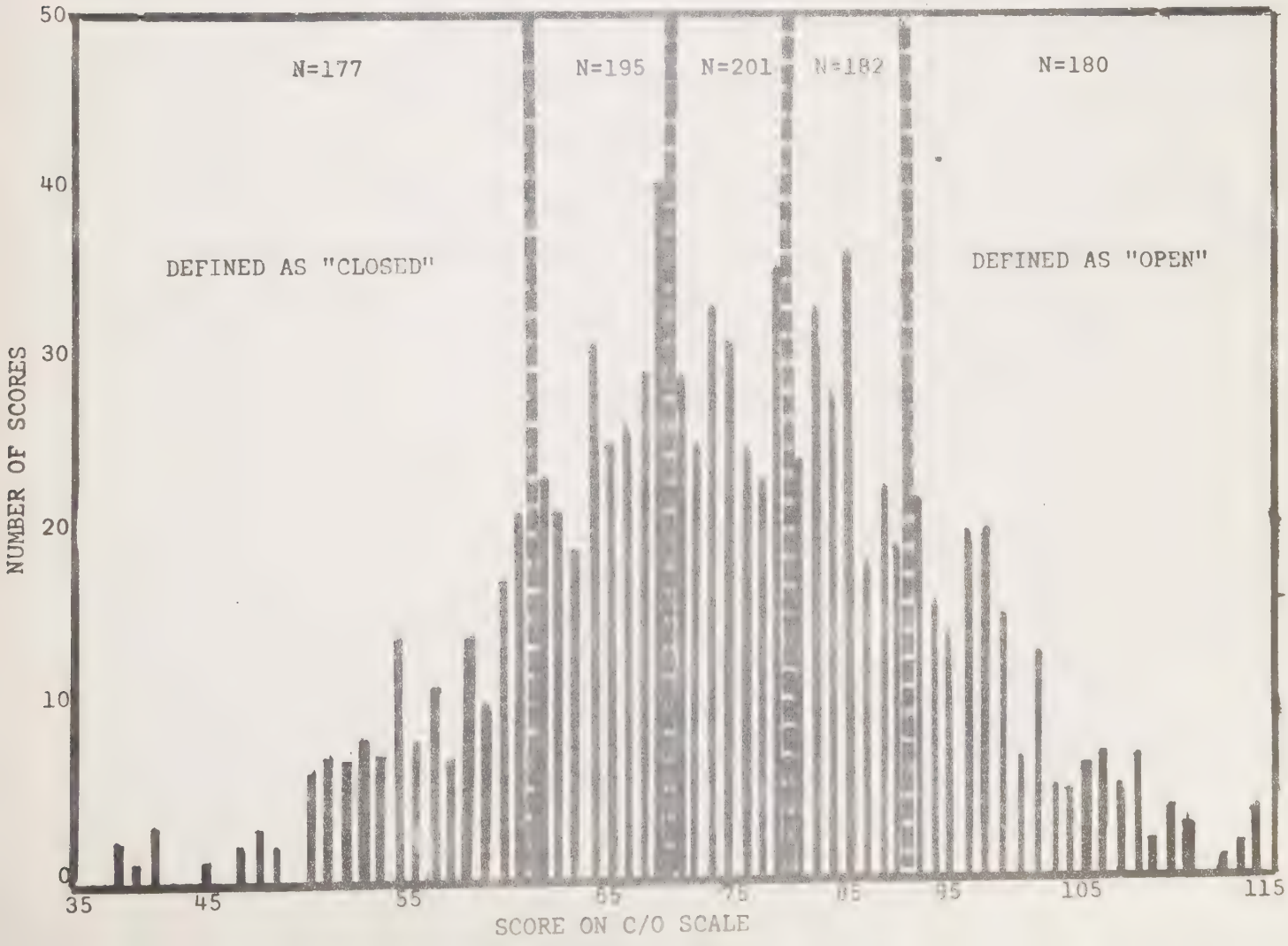
Since these are new scales, there is no standard. There is no way to say that such-and-such percentage of the missionaries are "ethnocentric" or "open." No one knows what score an ethnocentric or an open person should get on these scales. We can, however, arbitrarily define the highest 20 percent of the scores as "non-ethnocentric" and "open," and define the lowest 20 percent of the scores

as "ethnocentric" and "closed." Then, we can contrast these groups.

This procedure is admittedly arbitrary. It does not mean that 20 percent of the missionary force is ethnocentric or closed. It means that this 20 percent represents the "most ethnocentric" or "closed" persons in this particular group of missionaries. We have no way of knowing how this group would compare with a "normal" group. (It would be fascinating to be able to compare them with a sample of American United Methodists or with a sample of the nationals with whom they work.)

The arbitrariness of this procedure can be seen on Figure 4.1. This graph shows the distribution of scores on the C/O Scale and the division of the scores into five approximately equal groups.

Figure 4.1 DISTRIBUTION OF SCORES ON THE OPEN/CLOSED SCALE



The distribution of scores on the Ethnocentric/Non-ethnocentric scales was similar. Careful scrutiny of these scores showed that the results from the two scales were so similar that the second scale did not seem to tell us anything that one scale did not already tell us. So, to simplify the analysis one of the scales was omitted. More of the items on the C/O Scale had higher correlations with the scale score, so the E/N Scale was dropped from further analysis.

B. Cultural Attitudes of Active and Retired Missionaries

Following the procedure outlined on Figure 4.1, we have divided the scores into five groups, with roughly 20 percent of the total sample in each group. For easy identification these were numbered 1 ("the most closed"), 2 ("somewhat closed"), 3 (the middle or average group), 4 ("somewhat open"), and 5 ("the most open group"). Now, for analytical purposes we can select any group within the sample, and compare the distribution of their scores with the total sample, or with other groups within the sample. For example, Figure 4.2 shows the distribution of scores for the total sample and for the active missionaries in the sample. The difference in the two distributions is so slight that is is not worth talking about.

Figure 4.2 DISTRIBUTION OF C/O SCORES FOR TOTAL SAMPLE AND ACTIVE MISSONARIES

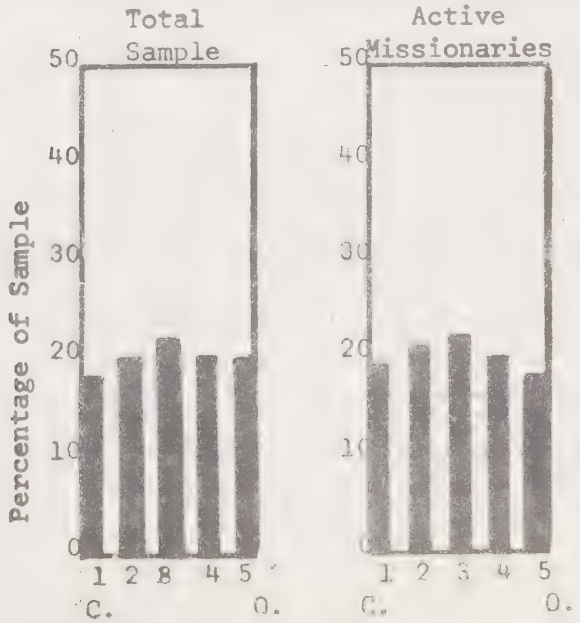
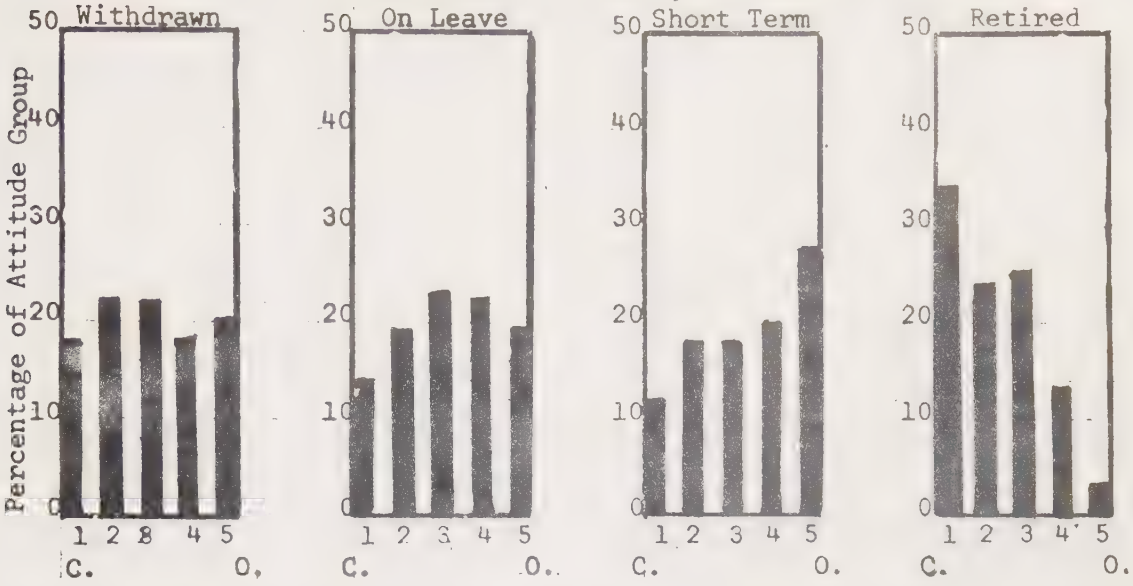


Figure 4.3 shows the distributions of scores for various other categories of relationship to the World Division. Some significant differences did appear.

Figure 4.3 C/O SCORES OF MISSIONARIES WITHDRAWN, ON LEAVE, SHORT TERM COMPLETED, OR RETIRED



Those who had withdrawn scored quite similarly to the currently active missionaries, but the other groups did not. Only 14 percent of those on leave scored in group 1 (the "most closed"). Slightly more of those on leave scored in groups 3 and 4 (the middle and "somewhat open") than did the active missionaries.

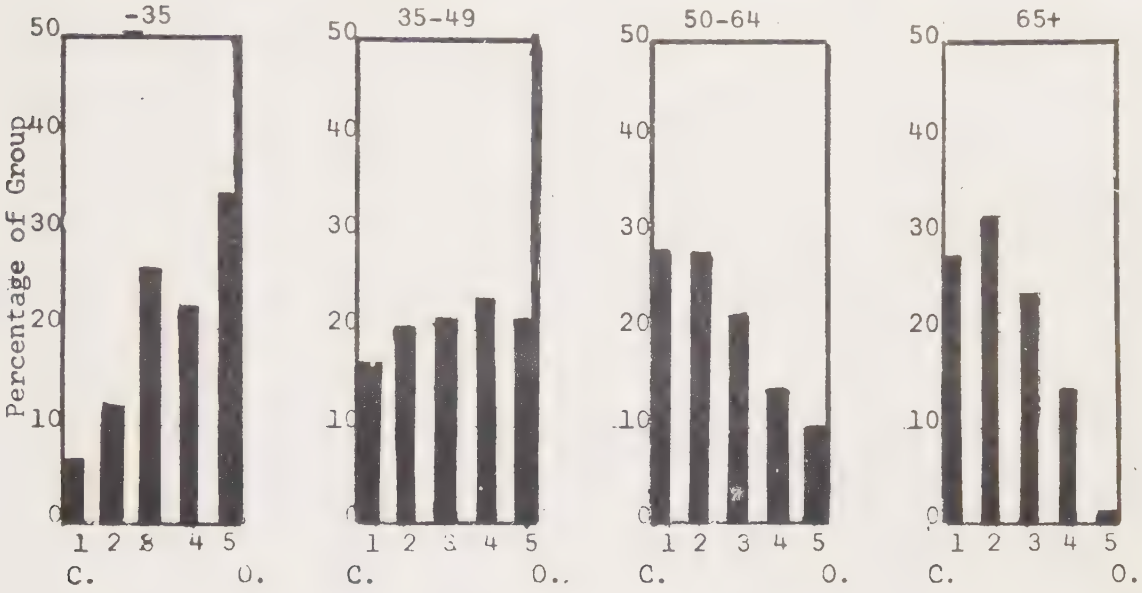
Those who had completed short terms had more scores falling at the "open" end of the scale, and fewer at the "closed" end.

The pattern was reversed for the retired missionaries. About one-third of them (34 percent) scored in the "most closed" group, and an additional one-fourth (24 percent) scored in the "somewhat closed" group. Only 3 percent of the retired missionaries scored among those who were most "open."

C. Attitude Differences By Age

As you would expect from the previous discussion, age was found to have a very significant relationship with attitudes on the C/O Scale.

Figure 4.4 C/O SCORES OF MISSIONARIES BY AGE



Only 6 percent of the missionaries under 35 years scored in the "most closed" group, contrasted with over 25 percent of the retired missionaries. Each successively older age category had a smaller and smaller percentage falling into the "most open" group - Under 35: 34 percent, 35-49: 21 percent, 50-64: 10 percent, and 65+: 1 percent.

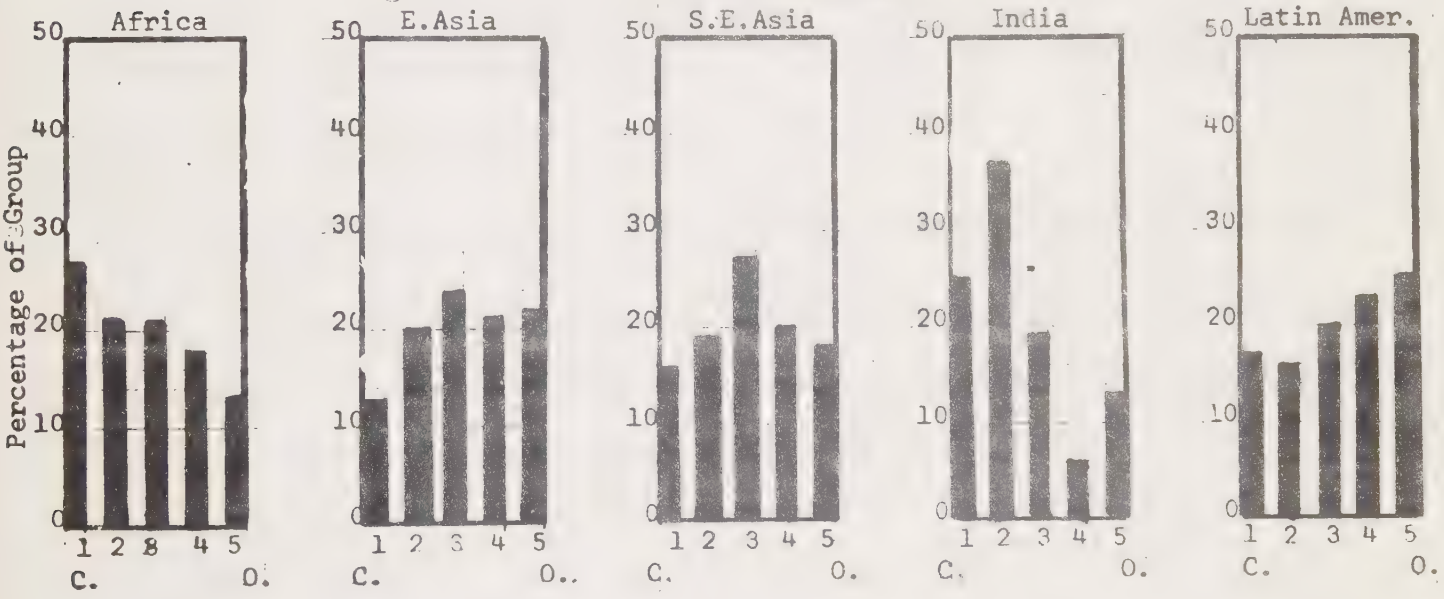
Over and over throughout the analysis of different variables we must refer to differences in responses by different age groups. This difference is one of the most persistent findings throughout this study. It would be difficult to over-state its importance. If you were to take a retired missionary at random and a missionary under 35 years and put them in the same room and name almost any subject, the chances are about 5 to 1 that they would disagree. It is fortunate that the two groups do not have to work together (since one group is retired),

because it would seem to be extremely difficult for them to do so. The attitude gap between those under 35 and the older active missionaries (50-64 years) does not seem to be quite as great; nevertheless, some conflict seems inevitable.

D. Regional Differences in Attitudes

Undoubtedly there would be great variation in the way that missionaries from particular regions responded to individual items on the attitude scales. Certain words are "trigger" words in certain parts of the world. The present analysis does not examine individual items, but only general tendencies.

Figure 4.5 C/O SCORES OF MISSIONARIES BY REGION



India had by far the largest percentage of its missionaries scoring at the "closed" end of the attitude scale. About 37 percent of the missionaries from India scored in the "slightly closed" group, and an additional 25 percent scored in the "most closed" group--62 percent altogether. No other region had more than

one-half of its missionaries in the two more "closed" groups. But, Africa came close. Almost one-half (47 percent) of the missionaries from Africa scored toward the "closed" end of the scale.

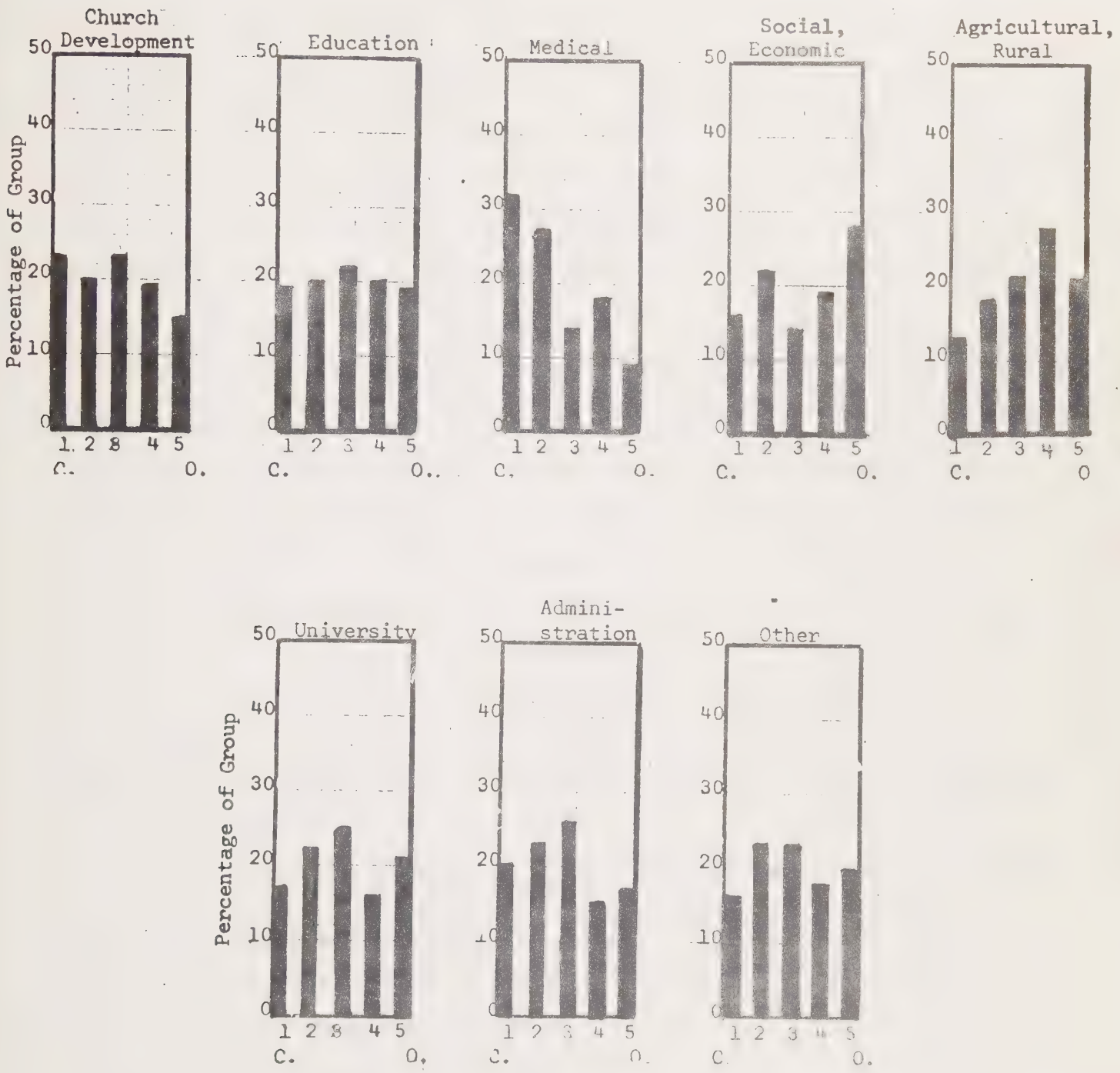
Missionaries from Latin America were somewhat more "open" in their attitudes than those from the other regions. One-fourth of the missionaries from Latin America (25 percent) were defined as extremely open by the attitude scale. It should be noted that random chance should have placed 20 percent of the missionaries in this category, so that Latin American missionaries are not really very far different from those of other regions, except those from India.

We have not included respondents from USA and Europe in this analysis. There were only 39 of them so that it would be statistically unfair to graph their data in the same way. Two comments: only one individual out of these 39 scored in the "extremely closed" group. We did not find that an unusually high percentage of them scored as "extremely open."

E. Differences In Attitudes of Missionaries Involved in Different Types of Assignments

The type of work in which a missionary is engaged, (church development, education, medical, etc.), reflects a great many factors: educational background, personality, "agenda" which he/she brings with him/her, etc. It is to be expected, therefore, that missionaries with different types of assignments would vary in cultural attitudes.

Figure 4.6 C/O SCORES OF MISSIONARIES BY TYPE OF ASSIGNMENT



The two most important categories are missionaries assigned to church development and to general education for these two groups together constitute almost two-thirds of all the missionaries in the field. These two groups were not greatly different from each other, except at the extreme ends of the C/O Scale. A greater percentage of those assigned to church development scored at the "closed" end of the scale, a slightly lower percentage at the "open" end. This finding is consistent with dozens of previous studies using the "parent" scales on ethnocentrism, racism, facism, authoritarianism. In most of the earlier studies "religious" people have consistently been found to be more ethnocentric, authoritarian, etc.

Missionaries with other specialties also differed from each other. Almost one-third (32 percent) of the medical specialists scored as "closed." Only 9 percent of them scored as "open." Many of the doctors and nurses were from India, which was found to have the largest percentage of missionaries scoring at the "closed" end of the scale. Present analysis does not allow us to distinguish between the effect of being a medical specialist and that of being in India.

Rural and agricultural specialists had a somewhat smaller percentage in the "extremely closed" group, only 13 percent, and a relatively high percentage in group 4 ("somewhat open"), 28 percent.

If you were trying to predict behavior, you might come up with contradictory hypotheses concerning administrators. You might identify them with the Establishment and predict that more of them would score as closed. Or, you might be aware of the alleged gap between "475" and the field and predict that they would be extremely open. Our sample contains too few of the New York

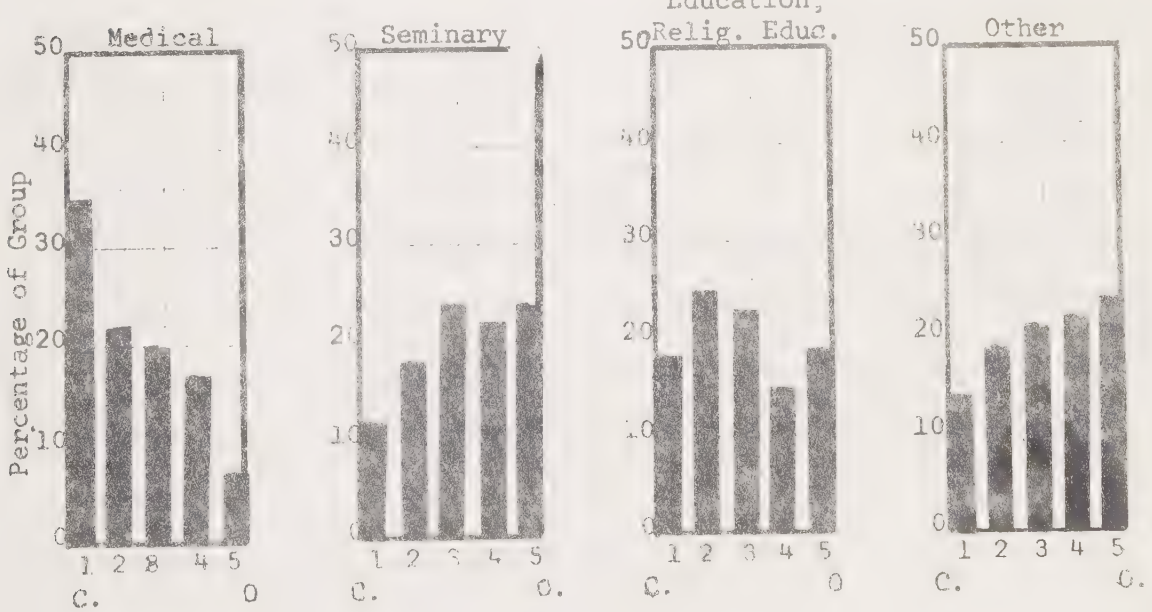
staff to test the second hypothesis. The administrators in the sample tended to score in the middle range. We did find somewhat fewer of them at the "open" end of the scale, giving some data for those who might have identified administrators with the Establishment.

In the light of all that is going on in the universities of the world, it is interesting--and disconcerting--to note that an unusually high percentage of those assigned to University World were not "extremely open."

F. Educational Background and Cultural Attitudes

Analysis of the C/O scores by educational background might be expected merely to corroborate the previous analysis by type of assignment. To some extent it did so, and to some extent it did not.

Figure 4.7 C/O SCORES OF MISSIONARIES BY EDUCATIONAL BACKGROUND



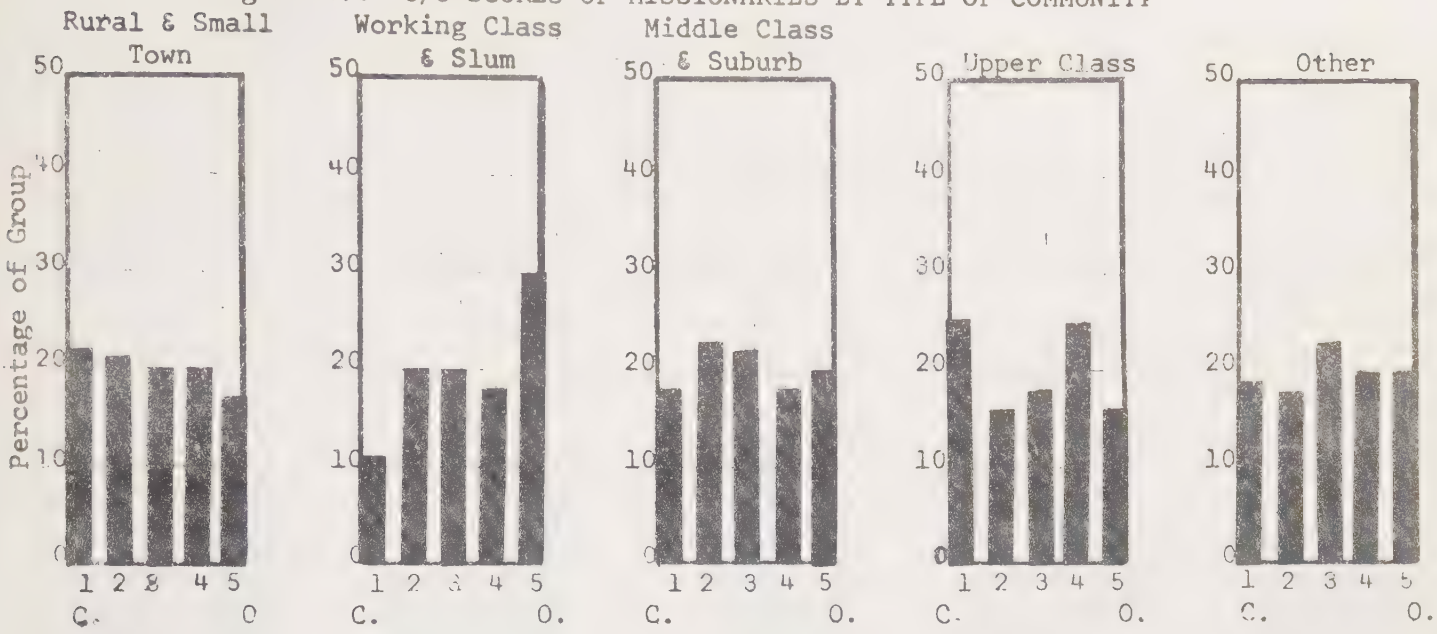
Scores of respondents with medical training were similar to those of persons engaged in medical activities--more of them in the "most closed" group, fewer of them in the "most open" group. This ought to be true, since they ought to be the same people.

Data from persons with seminary training were not parallel to data concerning persons engaged in church development. Only 12 percent of those with seminary education scored as "extremely closed," contrasted with 23 percent of those who said that they were engaged in church development. This is a fascinating, and puzzling, inconsistency. In the sample, 144 persons had seminary training, but 254 were involved in church development. Apparently, there were 110 individuals who reported church development in their assignments but were not seminary trained. Probably these were teachers, doctors, technicians, etc. who were involved in church development "on the side," or in addition to other assignments; or these were laymen doing church development. Whoever this group was, their C/O scores were "closed" to a much greater extent than scores of seminary trained missionaries.

G. Cultural Attitudes and Living Situation

There is no way to prove causation in the present analysis. We cannot tell whether particular living situations produced open-closed attitudes, or whether persons with certain attitudes tended to choose certain living arrangements. Figure 4.8 shows the type of community in which the missionaries lived during their assignment.

Figure 4.8 C/O SCORES OF MISSIONARIES BY TYPE OF COMMUNITY



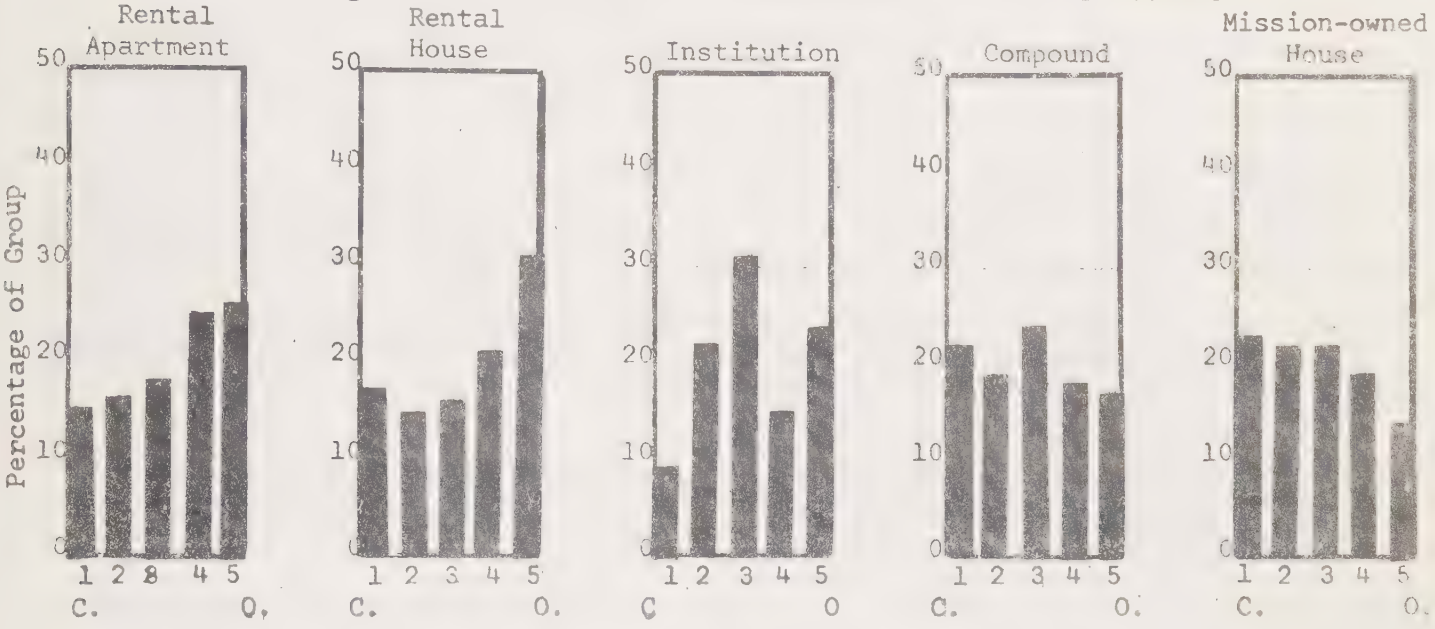
Somewhat more of the missionaries who lived in rural areas and small towns scored in the "most closed" group, and somewhat fewer of them scored in the "most open" group. But the trend was not sharply pronounced--only 22 percent to 17 percent.

The clearest relationship involved those who lived in working-class residential areas or slums. Three times as many of them scored in the "most open" group as scored in the "most closed" group--30 percent to 11 percent.

One-fourth (25 percent) of the missionaries who lived in upper-class residential areas received C/O scores which placed them in the "most closed" group. Only 16 percent of their scores fell in the "most open" group. A surprising 25 percent scored in the "somewhat open" group. These findings are not clear. Apparently there were at least two sub-groups within those who lived in upper-class areas, probably related to different regions of the world.

The question about type of housing arrangements proved to be even more closely associated with cultural attitudes than did the question about type of community.

Figure 4.9 C/O SCORES OF MISSIONARIES BY TYPE OF HOUSING



Contrary to expectations only 9 percent of the missionaries who lived in church-related institutions scored in the "most closed" group, while 24 percent scored in the "most open" group. Neither was living in a mission compound particularly associated with "closed" attitudes. Perhaps the "ghetto" effect of mission institutional life has been over-stressed.

Being out on one's own in a rental apartment or rental house was more often associated with "openness" on the C/O Scale.

With this over-view of the cultural attitudes of this sample of missionaries, let us proceed to look at the relationship of these attitudes (and other factors) to the missionaries' activities, their work, and their ideas about effective missionaries and World Division policies.

Appendix 4.1 C/O SCALE -- LIST OF ITEMS

Agreement is defined as "Closed"

* Youth should fulfill their obligation toward military service without questioning whether their country is right or wrong.

* In the U.S.A. any individual regardless of his family's economic status has comparable opportunity to achieve success.

Seeking to change social systems which dehumanize people is not a top priority function of a board of missions.

* Generally speaking, technical aid which developed nations have provided in underdeveloped nations has increased liberation of the poor.

Economic growth in a nation sooner or later benefits all classes in the society.

As more people become middle class, the oppressive elements in a society diminish.

The missionary should not participate in the work of human liberation, if this means identifying with a political movement.

* If there were sufficient technical know-how and hardware, development in underdeveloped lands would then be possible.

* When individual producers and consumers are left free to follow their own self-interests, natural economic laws operate to produce the greatest public good.

In general, the life-style of youth today provides less potential for human fulfillment than the life-style of the "over-thirty generation."

Agreement is defined as "Open"

* A fundamental problem within national churches, is the fact that they are too closely patterned after the North American church model.

Part of the role of pastor or priest is to help parishoners to become politically aware.

* The affluence which the U.S. has attained has been facilitated by economic exploitation of underdeveloped nations.

* U.S. society is as oppressive and dehumanizing to its individuals as societies of underdeveloped countries are to theirs.

Rich and powerful groups only turn loose of their privileges when a more powerful force obliges them to do so.

* In order for the people of the U.S.A. to understand themselves in world perspective, they must be confronted by missionaries from overseas churches.

In the U.S.A., the middle and upper class majority is tied into a competitive dehumanizing, urban-industrial society.

In any country, a board of missions should be free to relate to any program or movement which conscientiously strives to free people from systems which enslave them.

The rising voice of dissenting people against all forms of institutionalized power is a genuine hope for liberation, both for the oppressed and the oppressor.

Closed Items

The church should encourage its members to live within the limitations of any political regime.

*Even though many use the term "colleague church" rather than "younger church" in referring to national churches, the adjective "younger" more nearly describes the relationship.

Governmentally, law and order is more important than freedom.

The injustice in collective society can be corrected through solving problems of individuals.

Open Items

The most creative opportunities in mission today exists on frontiers, such as race relations, political self-awareness, liberation from cruelty systems, etc. rather than the planting of more churches.

*A board of missions should emphasize the process of conscious self-awareness among its own missionaries, some of whom are not free from the biases of their own U.S. cultural background.

*The U.S.A. should be willing to throw out old ideas and traditions and to adopt new thinking and customs.

People can become free only out of a struggle for self-liberation.

In oppressive, authoritarian regimes, Christian action may be committed to subverting the order so that power may be given to the oppressed.

* included on both the C/O scale and the E/N scale

Appendix 4.2 E/N SCALE -- LIST OF ITEMS

Agreement is defined as "Ethno-centric"

Some races are naturally less intelligent than others.

*Youth should fulfill their obligation toward military service without questioning whether their country is right or wrong.

It would be dangerous for the U.S.A. to make international agreements with nations whose religious beliefs are antagonistic to our own.

The U.S.A. should refuse to cooperate in a total disarmament program.

*Generally speaking, technical aid which developed nations have provided in underdeveloped nations has increased liberation of the poor.

*In the U.S.A. any individual regardless of his family's economic status has comparable opportunity to achieve success.

Hippies have little of positive value to contribute to society.

One main difficulty with allowing all nations to participate fully in world affairs is that such a large percentage of the leaders of undeveloped countries are incapable.

A major threat to the Christian Faith during this century has come from divergent religious, cultural and political ideologies which it has encountered around the world.

Due to lack of capacity for leadership among many national churchmen in the country where I work, missionaries will be needed to give leadership and direction for the foreseeable future.

Agreement is defined as "Non-Ethno-centric"

Bringing of emergency relief, although important to meet acute suffering, has little effect on freeing people who are enmeshed in traditional systems which hold them down.

*A fundamental problem within national churches, is the fact that they are too closely patterned after the North American church model.

Diversity of race contributes to the richness, wisdom and vitality of a nation.

*The affluence which the U.S. has attained has been facilitated by economic exploitation of underdeveloped nations.

Our responsibility to people of other races ought to be as great or greater than to people of our own race.

Foreign imperialism is a major deterrent to development in underdeveloped countries.

Sometimes Christians must unite forces with persons or organizations of different doctrines and ideologies than their own.

Any individual, regardless of race or religion, should be allowed to live in any country he chooses.

It is not wrong for persons of different races to marry.

*U.S. society is as oppressive and dehumanizing to its individuals as societies of underdeveloped countries are to theirs.

Ethno-centric Items	Non-Ethno-centric Items
* If there were sufficient technical know-how and hardware, development in underdeveloped lands would then be possible.	Charitable services for those in need are as valid when done by communists as when done by Christians.
* When individual producers and consumers are left free to follow their own self-interests, natural economic laws operate to produce the greatest public good.	The church has destroyed many worthwhile national values in countries into which it has gone by introducing Judeo-Christian practices.
Patriotism to one's homeland is the first and most important requirement of a good citizen.	*In order for the people of the U.S.A. to understand themselves in world perspective, they must be confronted by missionaries from overseas churches.
If one has enough ambition and is willing to work hard, nothing but very unfortunate circumstances can stop him.	Modern world history as taught in most U.S.A. schools is very much biased by national interests.
The U.S.A. should have the right to prohibit certain political and religious groups from becoming citizens.	*A board of missions should emphasize the process of conscious self-awareness among its own missionaries, some of whom are not free from the biases of their own U.S. cultural background.
We cannot be responsible for the welfare of people in other countries when to do so threatens the welfare of U.S. citizens.	*The U.S.A should be willing to throw out old ideas and traditions and to adopt new thinking and customs.
* Even though many use the term "colleague church" rather than "younger church" in referring to national churches, the adjective "younger" more nearly describes the relationship.	Important new leadership for the world now appears to be emerging from Third World societies.

* included on both the C/O scale and the E/N scale

SECTION V

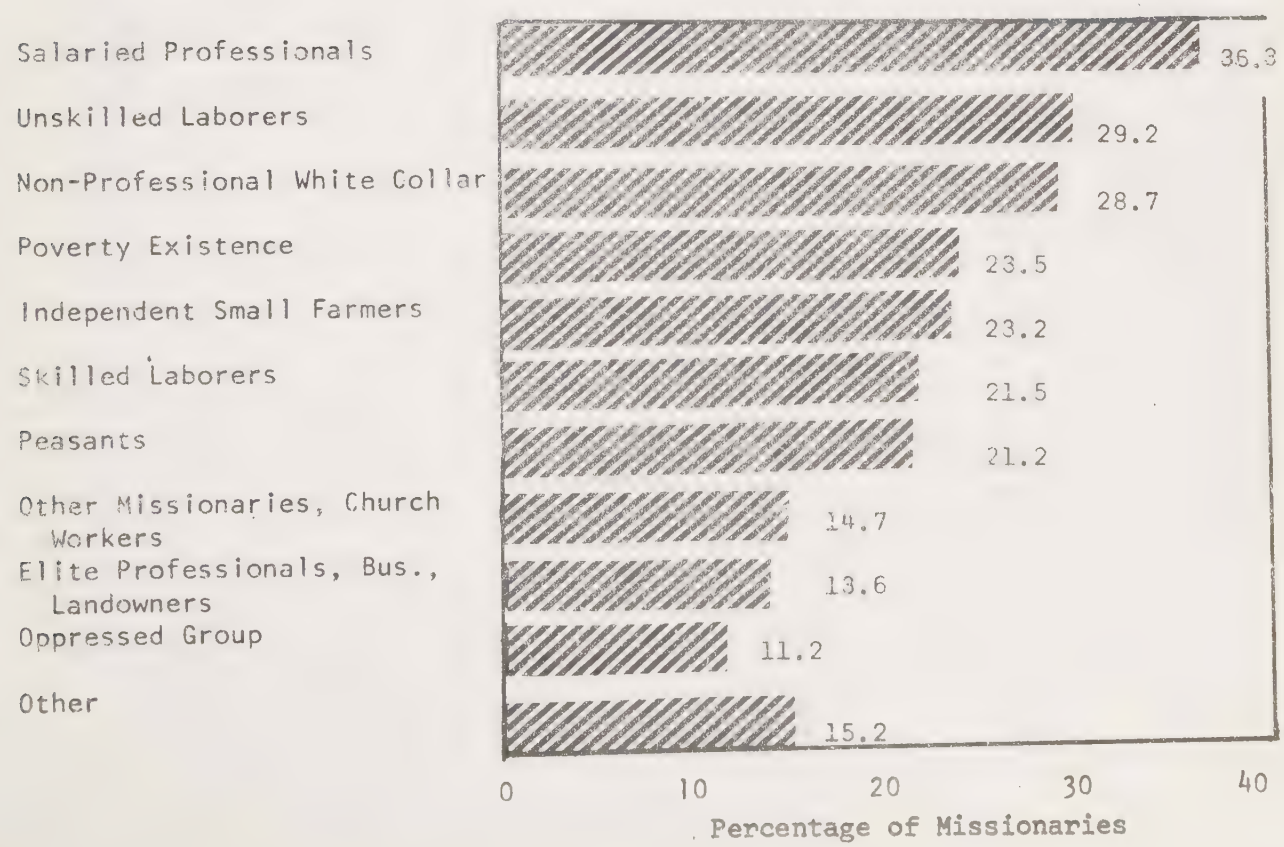
RELATIONSHIPS WITH LOCAL PEOPLE

To some extent the type of person or group served by a missionary is a function of his assignment. Within his or her assignment, however, the missionary probably gravitates toward the people with whom he or she feels most comfortable, or most effective. In other words, he tends to specialize in service to certain types of persons. We cannot tell from the present questionnaire to what extent the persons served by the missionaries is determined by the missionaries themselves and their interests, and to what extent these persons are part of the "givens" of their assignment.

A. Family Background of the Persons Served

We do have some information on the reported family background of the persons served. Most of the missionaries worked with more than one group, and sometimes, a group may have been counted in more than one category.

Figure 5.1 BACKGROUND OF PERSONS SERVED



Over one-third of the missionaries worked with salaried professionals. Presumably, those serving in educational institutions included their fellow faculty members in this category, and in addition, reported the group from whom the students were drawn.

Four groups were reported by about one-fourth of the missionaries: unskilled laborers, non-professional white-collar workers, poverty existence, and independent small farmers. Most of the missionaries worked with more than one group, and sometimes, a group may fall into more than one category..

Only 14 percent of the missionaries included elite professionals, business, and landowners among their primary focus of work. Even fewer--only 11 percent--reported that their work focused on oppressed groups. Since 24 percent reported that their work included people in a poverty existence and 21 percent mentioned peasants, it would seem that at least 10 percent of the missionaries do not automatically include all people in poverty or peasants as oppressed.

We can use the reports of the background of the persons served by the missionaries to give a composite picture of the focus of missionary work in the various regions.

Table 5.1 BACKGROUND OF PERSONS SERVED BY REGION

Background	Total*	Africa	E. Asia	S.E. Asia	India	Latin Amer.	USA & Europe
Elite professionals, Bus., Landowners	14	10	21	13	12	13	27
Salaried Professionals	36	23	52	42	42	35	42
Non-Professional White Collar	29	15	44	31	27	34	30
Skilled Laborers	22	16	25	18	15	29	30
Unskilled Laborers	29	42	20	17	27	35	39
Peasants	21	38	8	18	28	17	24
Independent Small Farmers	23	28	28	30	15	18	15
Oppressed Groups	23	16	8	4	16	10	27
Poverty Existence	24	36	14	17	26	26	33
Other Missionaries, Church Workers	15	15	12	19	27	12	18
Other	15	14	20	20	24	23	18

*including 19 no data

Missionaries from East Asia seemed to deal with a middle-class and elite group to a much greater extent than those from other regions. About 50 percent of them worked with salaried professionals and 21 percent with elite professionals, business, and landowners. They also worked with urban workers of slightly lower social class, non-professional white-collar workers or skilled laborers.

In Southeast Asia and Latin America the focus was similarly on salaried professionals and non-professional white-collar workers. But, in Latin America the focus also included skilled laborers, people in poverty, and unskilled laborers. In Southeast Asia, the rural work also included many independent small farmers.

The rural emphasis of the work in Africa was reflected in the large percentage of missionaries who worked with peasants, independent small farmers, and people in poverty.

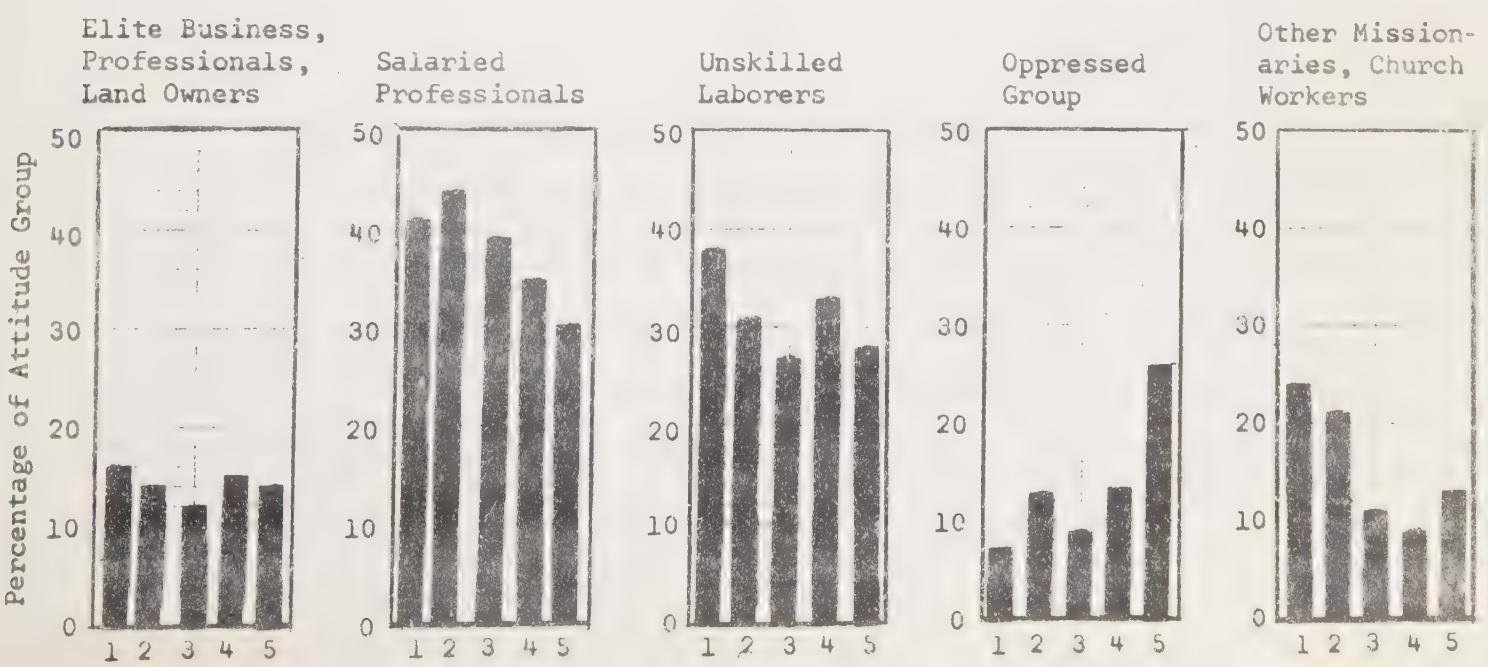
In India, more missionaries worked with other missionaries, though a number of them also included peasants and oppressed people among those whom they served.

The term "oppressed people" was not defined in the questionnaire. Its use, therefore, probably reflects the linguistic preference of the missionaries more than actually reflecting the condition of the people with whom they worked. Missionaries from the U.S.A. and Europe most frequently applied the term to their work. This may mean that Americans and Europeans are more oppressed than other people of the world; it may mean that missionaries in the U.S.A. and Europe work with oppressed people to a greater extent; or, more likely, it reflects a language gap between the Western World and the rest of the world.

Further evidence that the observed difference in the use of the term is a matter of language is the fact that younger missionaries used it more often than older missionaries in referring to the focus of their work. Of course, it might be that older missionaries have worked their way out of such difficult assignments.

We have information about 10 different types of persons or groups, but let us look at especially those groups which might be related to oppression: the elite and the oppressed.

Figure 5.2 FAMILY BACKGROUND OF PERSONS SERVED, BY C/O SCORE GROUP



On the average, few missionaries reported serving the elite business, professionals, or landowners--only 12 to 16 percent. There was only a slight tendency for these to be more of group 1 (the "most closed").

The expected relationship did seem to pertain to missionaries who reported serving salaried professionals. About 40 percent of the "most closed" group said that they worked with salaried professionals, contrasted by 30 percent of the "most open" group.

Lest the importance of these findings be over-stated, we should note that respondents were permitted to check as many different groups as they wished. Those at the "closed" end of the C/O Scale checked more groups than those at the "open" end of the scale. Therefore, more of the "closed" group reported working with almost every group. For example, take unskilled workers. Some 38 percent of these who scored in the "most closed" group reported that their work included serving unskilled laborers. Somewhat fewer (28 percent) of the "most open" reported working with unskilled laborers.

When we do find an instance where fewer of group 1 reported serving a certain type of person, the finding is especially significant because of its novelty. This occurred in the case of oppressed groups. Only 7 percent of the "most closed" group reported serving oppressed groups, but over one-fourth (26 percent) of the "most open" group mentioned them.

Almost twice as many of those who scored "extremely closed" focused their work on other missionaries as did those who scored "extremely open."

In conclusion, the finding that more of the"closed" missionaries tended to focus their work on the elite is probably spurious because the "closed" group reported more groups than did more "open" missionaries. That more of the "closed" missionaries worked with other missionaries is consistent with a number of other findings. Clearly, the "most open" group of missionaries reported working with oppressed groups much more often then did any of the other groups.

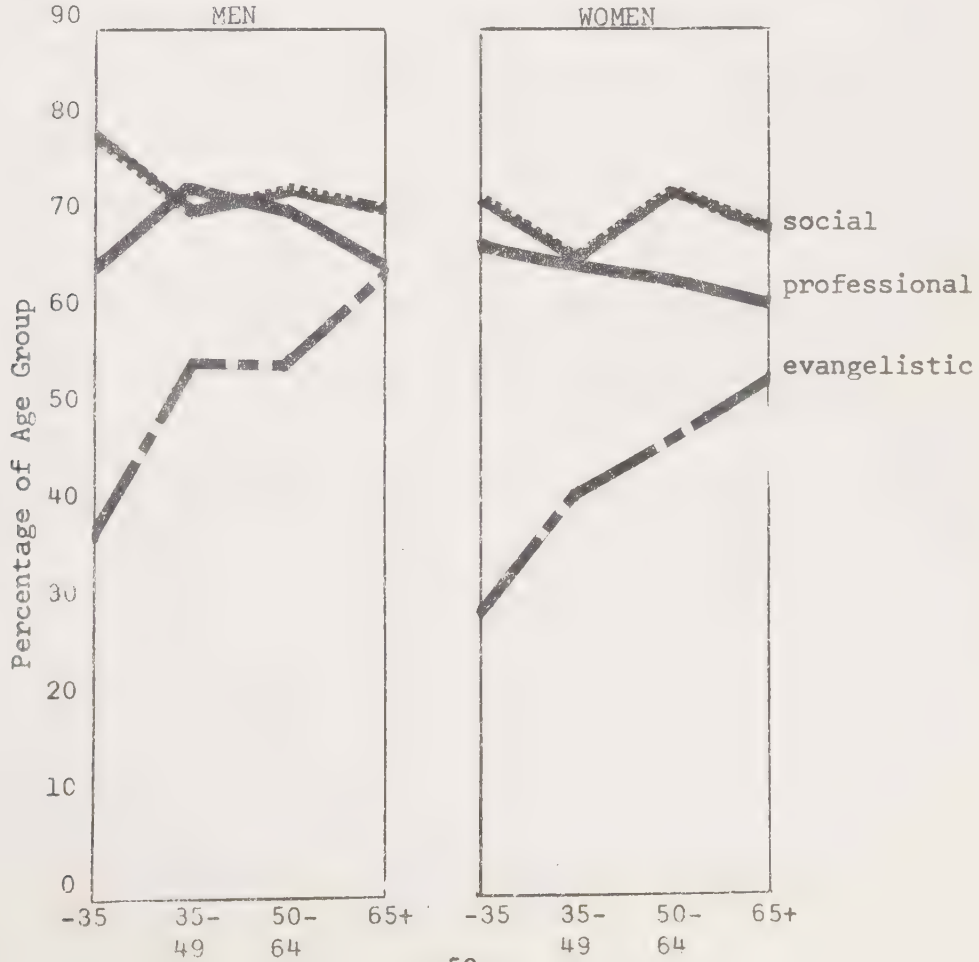
B. Evangelistic, Social, and Professional Contacts

A long section of the questionnaire asked, "With which of the following persons or organizations have you had contact for evangelistic, for social, for professional reasons?" A list of 25 types of persons or organizations was then presented, and the respondent was asked to check his or her contacts.

Social contact was explained, "such as friends, neighbors, etc." Professional contact was elaborated, "because of missionary role." Evangelistic purposes was not defined. Thus, the distinction between "evangelistic purposes" and "professional contact" because of missionary role may be largely reflective of the theological orientation of the missionaries.

As an example, look at Figure 5.3, which shows evangelistic, social and professional contacts with students. More missionaries reported contacts with students than any other group, so this chart represents the maximum percentage of contacts.

Figure 5.3 CONTACTS WITH STUDENTS BY AGE OF MISSIONARIES



A greater percentage of the missionaries reported social and professional contacts with students than mentioned evangelistic contacts. This was true for all groups. Apparently, evangelistic contacts were less common than the other types of contacts.

Fewer women reported evangelistic contacts than did men. This also was true for all groups. Evangelism seems to be defined as a male function to a greater extent.than it is a shared responsibility.

In general, the older the missionary the more likely it was that he or she would report evangelistic contacts with students. This was true not only for students, but for most groups. Older missionaries just reported more evangelistic contacts than other age groups. The high percentage of missionaries 65+ years with evangelistic contacts with students does not mean that this group is now more active among students. They are now retired, except for a very few. What it means is that the oldest group were more likely to identify what they did when they were active missionaries using the term "evangelistic."

Evangelistic contacts were centered on students and other youth, the lower middle class (skilled laborers and non-professional white-collar workers) and on unskilled laborers and peasants.

Table 5.2 shows the most commonly reported evangelistic contacts.

Table 5.2 EVANGELISTIC CONTACTS WITH SELECTED GROUPS

	Pctge. of Missionaries
Students	46
National Church Workers	38
Unskilled Laborers, Peasants	35
Skilled Laborers	23
Non-professional, white-collar workers	20

Missionaries from Africa and East Asia mentioned evangelistic contacts more often than those from other regions. Fewer Missionaries from India reported evangelistic contacts. In every region, evangelism among students was reported more by the largest percentage of missionaries. Close to one-half of the missionaries had engaged in evangelism among students.

In addition to students, each region seemed to have some special evangelistic thrust. In Africa it was unskilled laborers and peasants; in East Asia, non-student youth and non-professional white-collar workers; in Southeast Asia and India, unskilled laborers and peasants; in Latin America, unskilled laborers and peasants, and also skilled laborers and non-professional white-collar workers.

National church workers were also frequently mentioned as evangelistic contacts. It is not clear whether this meant that these church workers were the object of evangelistic efforts, or whether they were colleagues in evangelistic efforts to others.

Fewer women reported evangelistic contacts than did men. In general, the older the missionary the more likely that he or she would report evangelistic contacts with the various groups.

More evangelistic contacts were reported by men over 65 than by any other age-sex group. They also mentioned service clubs and government personnel to a much greater extent than did others.

Except for older men, few missionaries mentioned evangelistic work among government officials or Americans, (U.S. Government, business, or military personnel). Virtually none mentioned evangelism through secular organizations.

It is not strange to find that the most missionaries had social contacts with their neighbors and colleagues--other missionaries and national church

workers. A large number also mentioned non-American foreigners, and to some extent, the groups with which they had evangelistic and professional contacts, students, unskilled laborers, and peasants.

Latin American missionaries seemed to be somewhat more isolated than those of other regions. The fewest of them had social contacts with other missionaries. This finding was not expected, since a high proportion of them lived in urban areas, not in the isolated, rural areas.

Missionaries from Africa, where many did live in rural areas, were socially less isolated. More of them had social contacts with unskilled laborers and peasants and with local government officials rather than officials for the federal government.

As you might expect, many of the same groups were mentioned as professional contacts as had been reported under evangelistic or social contacts. Leading the list were students (76 percent), United Methodist missionaries (73 percent), unskilled laborers and peasants (62 percent), non-American foreigners (54 percent).

The major difference concerned government officials. These were mentioned by more than one-half of the missionaries as professional contacts, but by less than one-third as evangelistic or social contacts.

Male missionaries under 35 years of age reported two to three--or even seven-- times as many professional contacts as they did evangelistic contacts. Men over 65 years also reported professional contacts more often than evangelistic ones, but not that many more. Again, this would seem to reflect the way the missionaries would interpret what they were doing.

C. Contacts With Business Executives, Government Officials, Liberation Movements

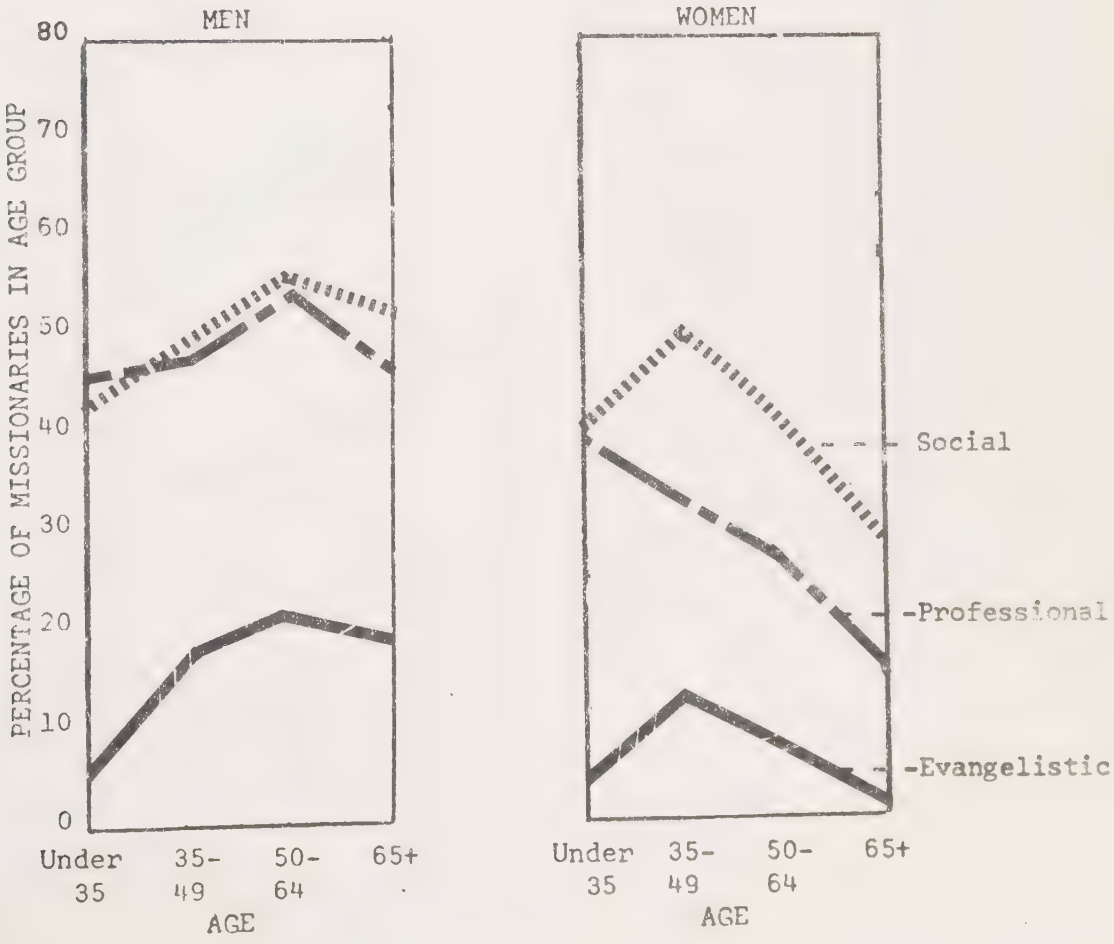
In this section we shall look at the evangelistic, social, and professional contacts of the missionaries with three groups: National business executives and

professionals, provincial and local government officials, and liberation movements.

We noted earlier that only a small portion of the missionaries reported working with the elite and land owners. A considerable number did work with the business and professional elite. About 12 percent of the missionaries reported evangelistic contacts, 39 percent reported professional contacts, and 46 percent reported social contacts with this group.

The next three figures, 5.4, 5.5, and 5.6, show the relationship of age and sex to the prevalence of proportion of missionaries contacting these three groups in these three ways.

Figure 5.4 EVANGELISTIC, SOCIAL, AND PROFESSIONAL CONTACTS REPORTED WITH NATIONAL BUSINESS EXECUTIVES OR PROFESSIONALS BY AGE GROUP



At all age levels, women mentioned fewer contacts than did men.

Men seemed to have both social and professional contacts with business executives and professionals, but more professional than social contacts with government officials. Men in the age bracket 50-64 years were the most active in professional contacts.

Figure 5.5 EVANGELISTIC, SOCIAL, AND PROFESSIONAL CONTACTS REPORTED WITH PROVINCIAL OR LOCAL GOVERNMENT OFFICIALS BY AGE GROUP

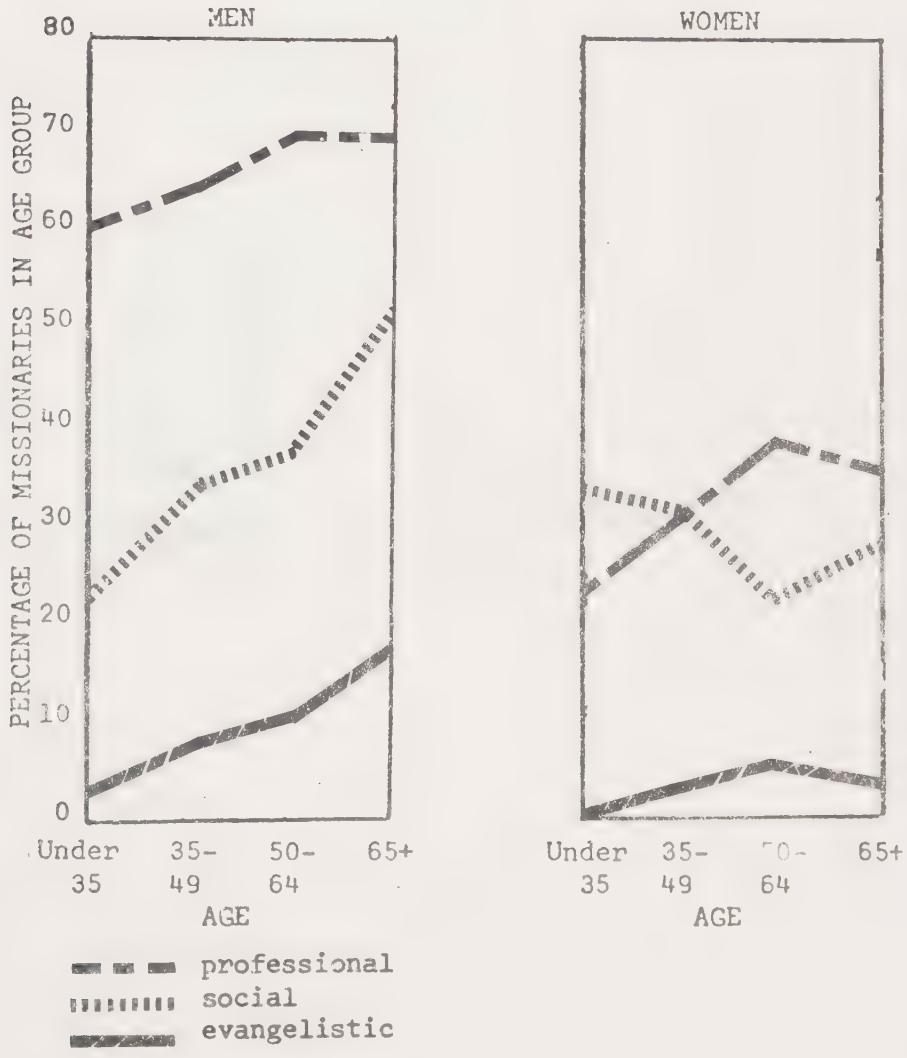
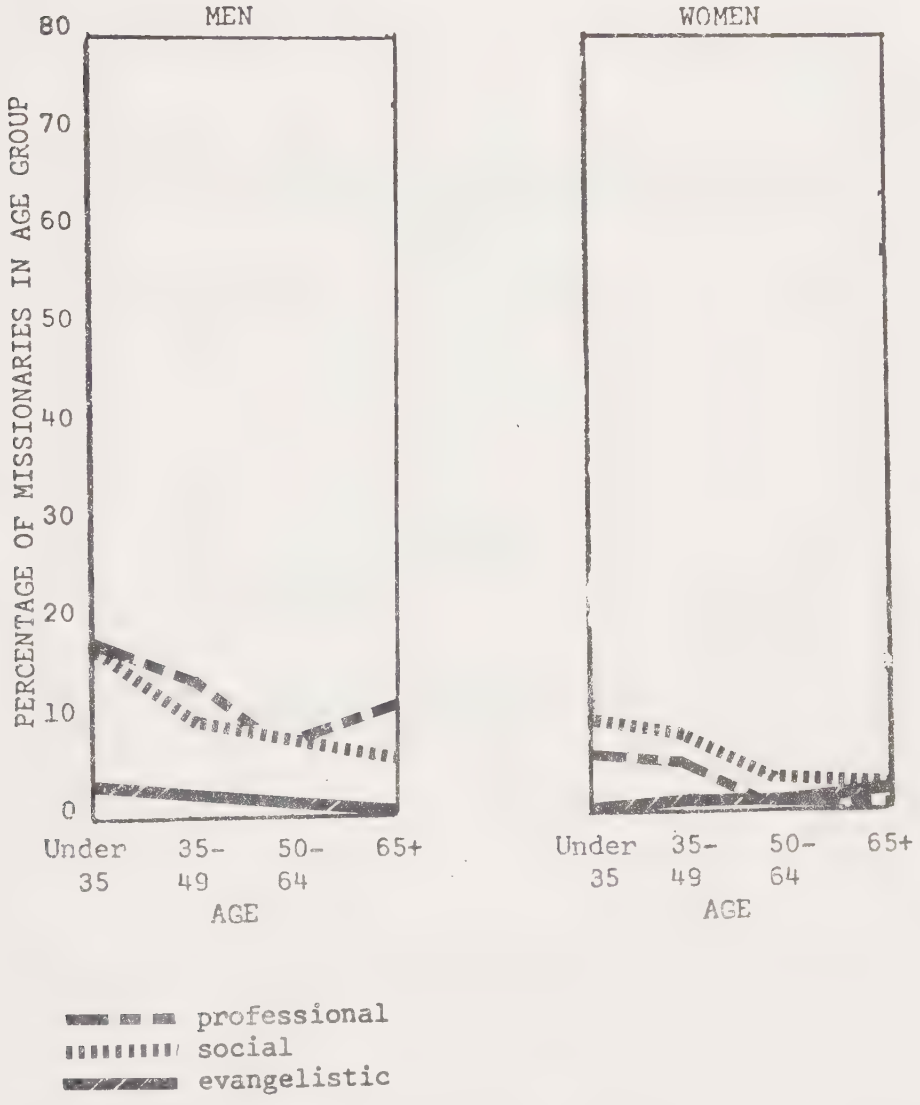


Figure 5.6 EVANGELISTIC, SOCIAL, AND PROFESSIONAL CONTACTS REPORTED WITH LIBERATION MOVEMENTS



Regarding liberation movements, the pattern was a bit different. Few of any age group had much contact with them. Those who did have contact, tended to be younger men. More younger men reported contact with them than any other group. Older persons had less contact with liberation movements--not like contacts with executives which got more frequent as age increased.

Regional variation in contacts with the various groups could be an important indicator of the relationship of the church to culture in different parts of the world.

Evangelistic contacts varied little from region to region, except that more East Asia and Pacific missionaries had had contacts with business and professional leaders.

Figure 5.7 EVANGELISTIC, SOCIAL, AND PROFESSIONAL CONTACTS REPORTED WITH NATIONAL BUSINESS EXECUTIVES OR PROFESSIONALS BY REGION

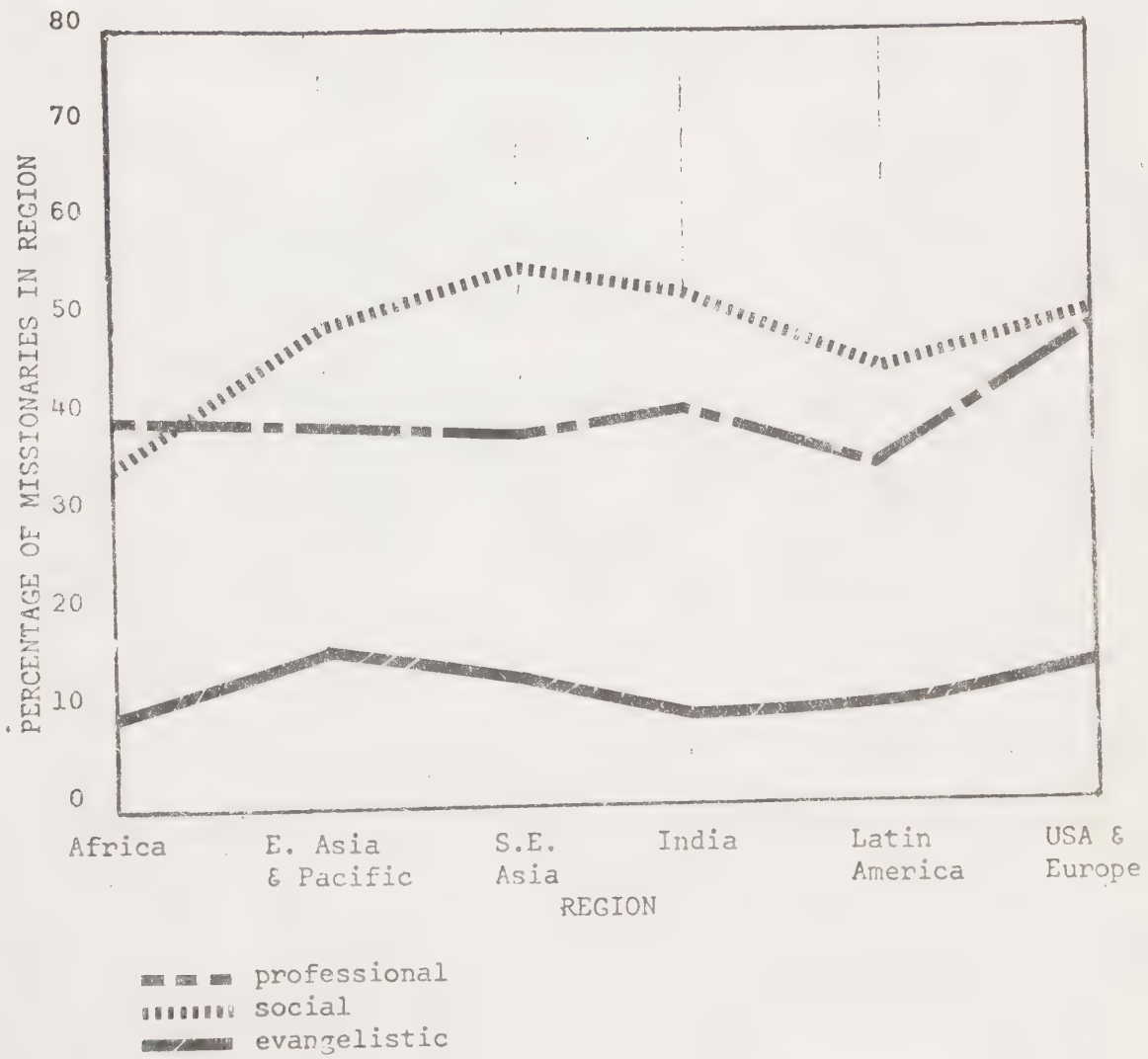
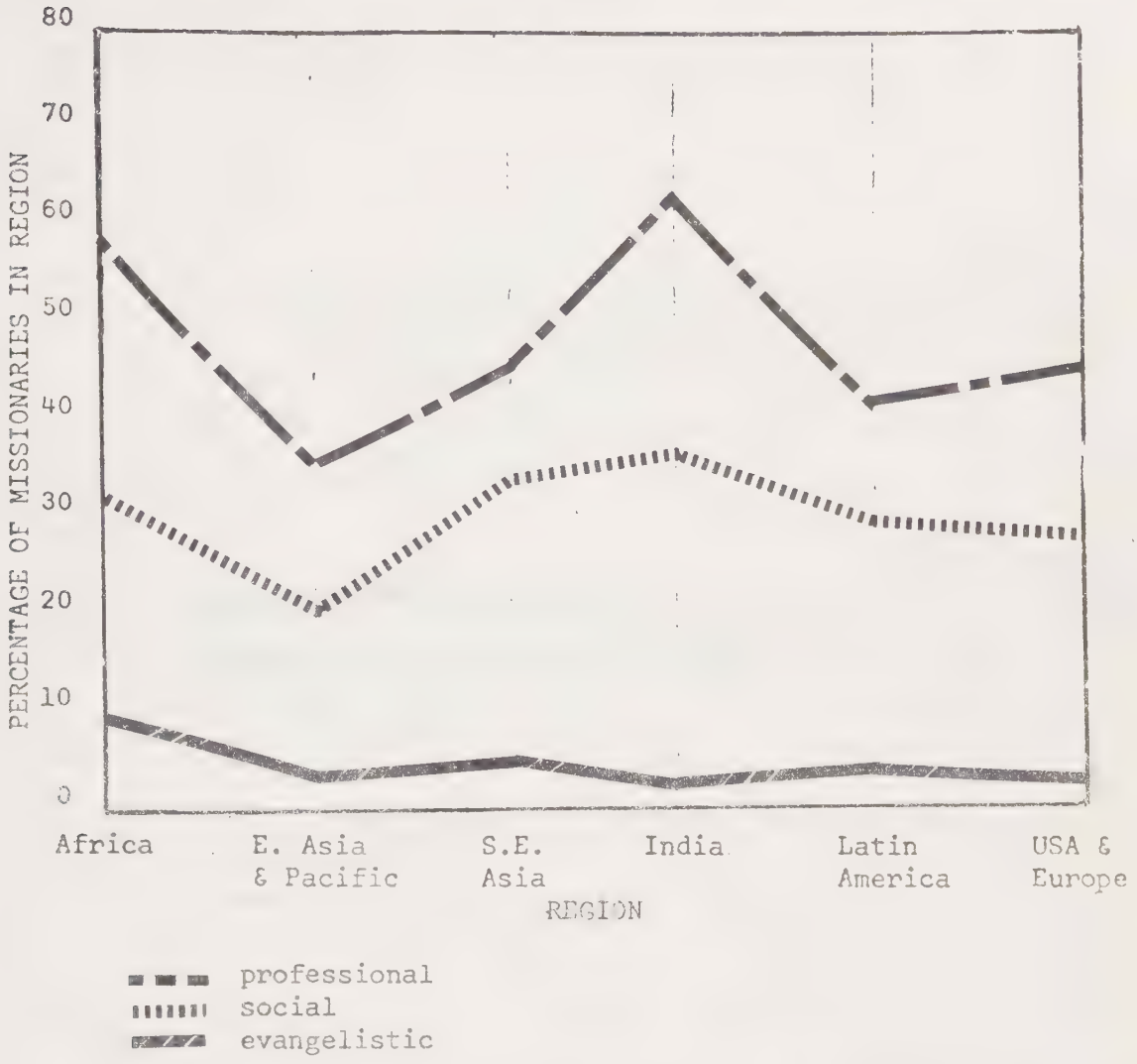


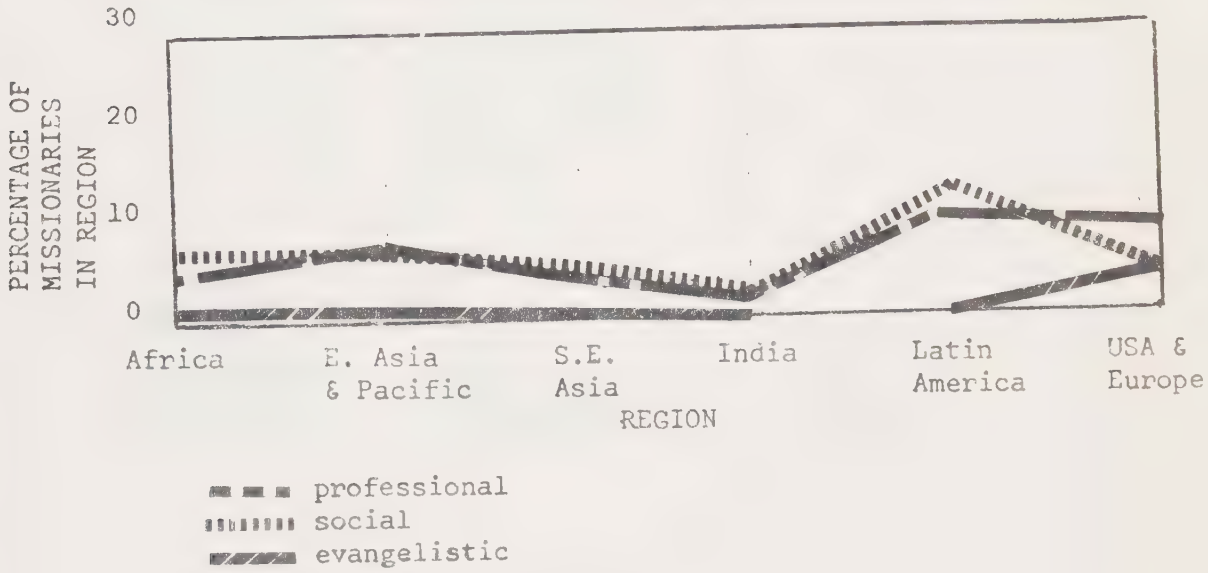
Figure 5.8 EVANGELISTIC, SOCIAL, AND PROFESSIONAL CONTACTS REPORTED WITH PROVINCIAL OR LOCAL GOVERNMENT OFFICIALS BY REGION



About one-half of the missionaries from East Asia, South East Asia, and India mentioned social contacts with executives and professionals. Remember that in South East Asia a larger number of missionaries lived in upper-class residential areas. Missionaries from Africa, where there was much rural work, had the fewest mentioning contacts with professionals and executives.

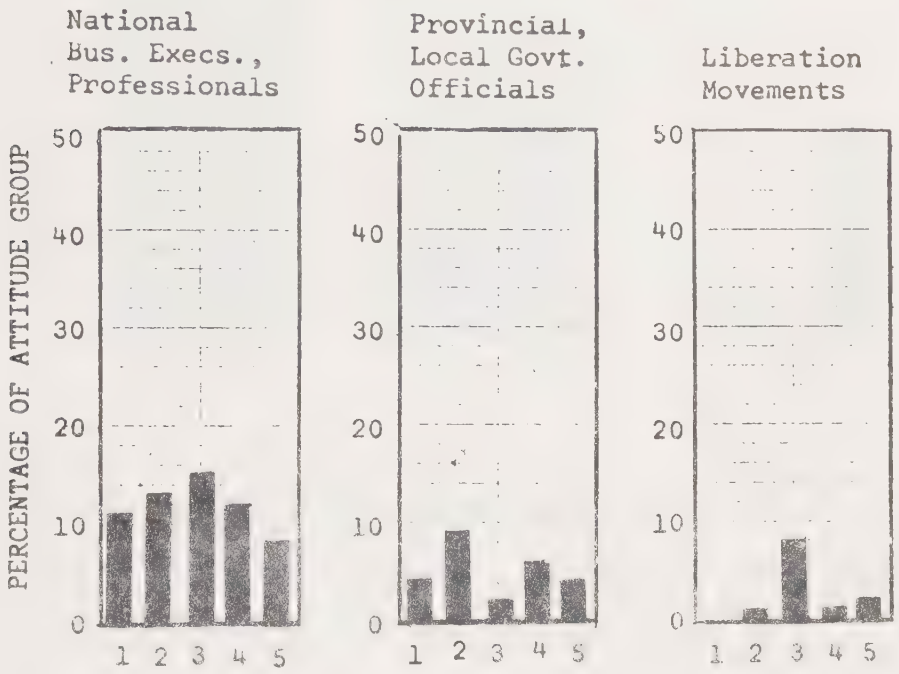
As we have noted before, few missionaries reported contacts with liberation movements. Almost none of them considered those contacts to be evangelistic. More missionaries from Latin America, U.S.A. and Europe, and from East Asia and Pacific mentioned professional and social contacts with such movements. But, even in these regions there were less than 10 percent who reported contacts with liberation groups.

Figure 5.9 EVANGELISTIC, SOCIAL, AND PROFESSIONAL CONTACTS REPORTED WITH LIBERATION MOVEMENTS



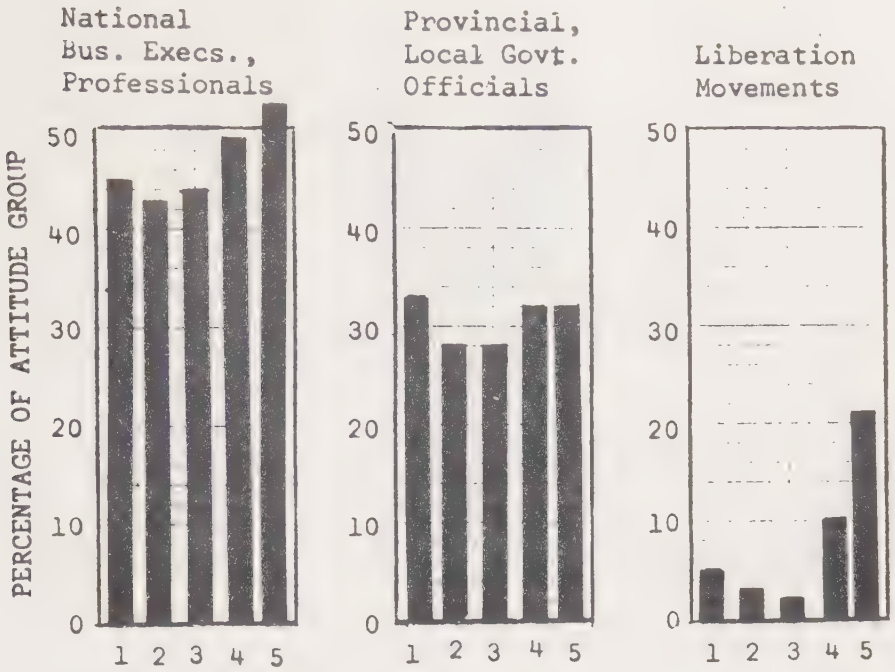
At most, 15 percent of a group mentioned evangelistic contacts with any of these three groups. More evangelistic effort seemed to be spent on the executive-professional group than on the others.

Figure 5.10 EVANGELISTIC CONTACTS REPORTED WITH BUSINESS EXECUTIVES, GOVERNMENT OFFICIALS, AND LIBERATION MOVEMENTS BY C/O SCORE GROUP



More than 50 percent of group 5 (the "most open" group) mentioned social contacts with executives and professionals. This is one of the few instances when this "extremely open" group reported more contacts with business and professional leaders than the other groups. For some reason, those toward the "closed" end of the C/O Scale registered fewer social contacts with business leaders than those who scored toward the "open" end of the scale.

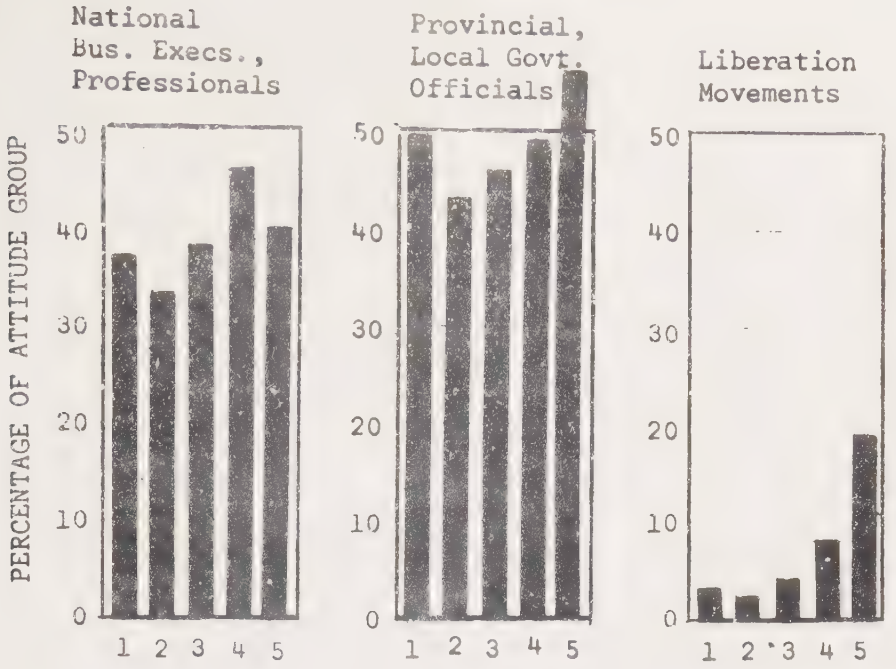
Figure 5.11 SOCIAL CONTACTS REPORTED WITH BUSINESS EXECUTIVES, GOVERNMENT OFFICIALS, AND LIBERATION MOVEMENTS BY C/O SCORE GROUP



There was not much difference among the groups in their social contacts with business and professional leaders. They all averaged in the neighborhood of 5 0 percent of the missionaries reporting affirmatively.

There was considerable difference, however, in the attitude scores of those who had social contacts with liberation movements. More than four times as many of the "extremely open" group reported social contacts with them as did the "extremely closed" group. Those in the middle in attitudes had less social contacts with such groups than did either extreme.

Figure 5.12 PROFESSIONAL CONTACTS REPORTED WITH BUSINESS EXECUTIVES, GOVERNMENT OFFICIALS, AND LIBERATION MOVEMENTS BY C/O SCORE GROUP



About half of those in all the attitude groups said that they had professional contacts with provincial or local government officials. More of the "most open" group reported such contacts than did the other groups, but the difference was not very great.

All of the groups had somewhat fewer of their members who mentioned professional contacts with business and professional leaders than mentioned contacts with government officials. If we compare Figures 5.11 and 5.12 we find that all of the groups had more persons reporting social contacts with business leaders than had professional contacts with them. Further research is needed to determine whether missionaries spend an unwarranted amount of their social life with business and professional leaders and whether these leaders' opinions sway those of the missionaries.

Professional contacts with liberation movements followed the now-familiar pattern: Many more of those who had scored toward the "open" end of the scale had contact with liberation groups.

SECTION VI

QUALITIES FOR AN EFFECTIVE MISSIONARY

Since other studies by the World Division are in progress dealing with missionary effectiveness, the Committee decided to deal with the subject rather lightly in the present study.

The questionnaire included a brief, two-page section on qualities of an effective missionary. Nine general statements of characteristics of missionaries were selected from previous studies and from studies in progress. Respondents were asked to rate these statements in order of their relative importance for effectiveness. A number of persons complained about the statements or about the difficulty involved in choosing between equally important qualities. However, only 5 percent of them skipped the section, and as we shall see, the results were amazingly consistent. Apparently the "forced choice" method may have made the respondents uncomfortable, but it seems to have worked.

A. Average Rankings

Since the choices were forced and arbitrary, we will not want to place much credence in the numerical values, rather we shall study the relative positions of the various qualities.

Over two-thirds ranked as most important either "Spiritual Life" or "Person Development Orientation." Slightly more than one-third favored "Spiritual Life" and almost exactly one-third favored "Person Development Orientation." The average rankings of "Person Development Orientation" was actually higher than the average for "Spiritual Life" because a number of persons ranked "Spiritual Life" as first, but gave no other ranking except last (9th). Over one-half of the missionaries (54 percent) rated "Person Development Orientation" as either first or second.

Table 6.1 EVALUATION OF THE RELATIVE IMPORTANCE OF CHARACTERISTICS FOR MISSIONARY EFFECTIVENESS

	Ranked 1st		Ranked 2nd		Ranked Last		Avg.
	No.	Pct.	No.	Pct.	No.	Pct.	Rank
Spiritual Life	337	35.3	118	13.2	69	7.2	3
Person Development Orientation	323	33.8	212	23.8	34	3.6	3
Cultural Adaptability	79	8.3	151	16.9	33	3.5	4
Professional Competence	61	6.4	136	15.2	56	5.9	5
Strength of Personality	61	6.4	114	12.8	103	10.8	5
Social Awareness	26	2.7	65	7.3	162	17.0	6
Group Development Orientation	21	2.2	50	5.6	129	13.5	6
Reaction to Authority	30	3.1	27	3.0	133	13.9	6
Personal Working Habits	18	1.9	19	2.1	236	24.7	7
	956	100.1	892	99.9	955	100.1	

No other characteristics received many number 1 rankings. "Cultural Adaptability," "Professional Competence," and "Strength of Personality" received a fairly large number of votes for second place. Three qualities, "Social Awareness," "Group Development Orientation," and "Reaction to Authority" had the same average ranking (6.0). Very few persons rated these as either first or second in terms of importance.

"Personal Work Habits" was almost universally rated low. About one-fourth of the respondents placed this quality as last in importance.

B. Variation By Region and C/O Scores

Table 6.2 shows the average rankings for respondents from various regions.

Table 6.2 AVERAGE RATINGS OF IMPORTANCE OF QUALITIES FOR MISSIONARY EFFECTIVENESS BY REGIONS*

	Total	Africa	E.Asia	S.E. Asia	India	Latin Amer.	U.S.A.& Europe
Person Development Orientation	3	3	3	3	3	3	4
Spiritual Life	3	3	3	4	3	4	5
Cultural Adaptability	4	4	4	4	5	4	4
Professional Competence	5	5	4	4	4	5	4
Strength of Personality	5	5	5	5	6	5	6
Social Awareness	6	7	6	6	7	6	6
Group Development Orientation	6	6	6	6	6	6	6
Reaction to Authority	6	6	6	6	6	6	6
Personal Working Habits	7	7	7	7	6	7	6

*Above numbers are percentages

Table 6.3 RANKS OF RATINGS OF IMPORTANCE OF QUALITIES FOR MISSIONARY EFFECTIVENESS BY REGIONS

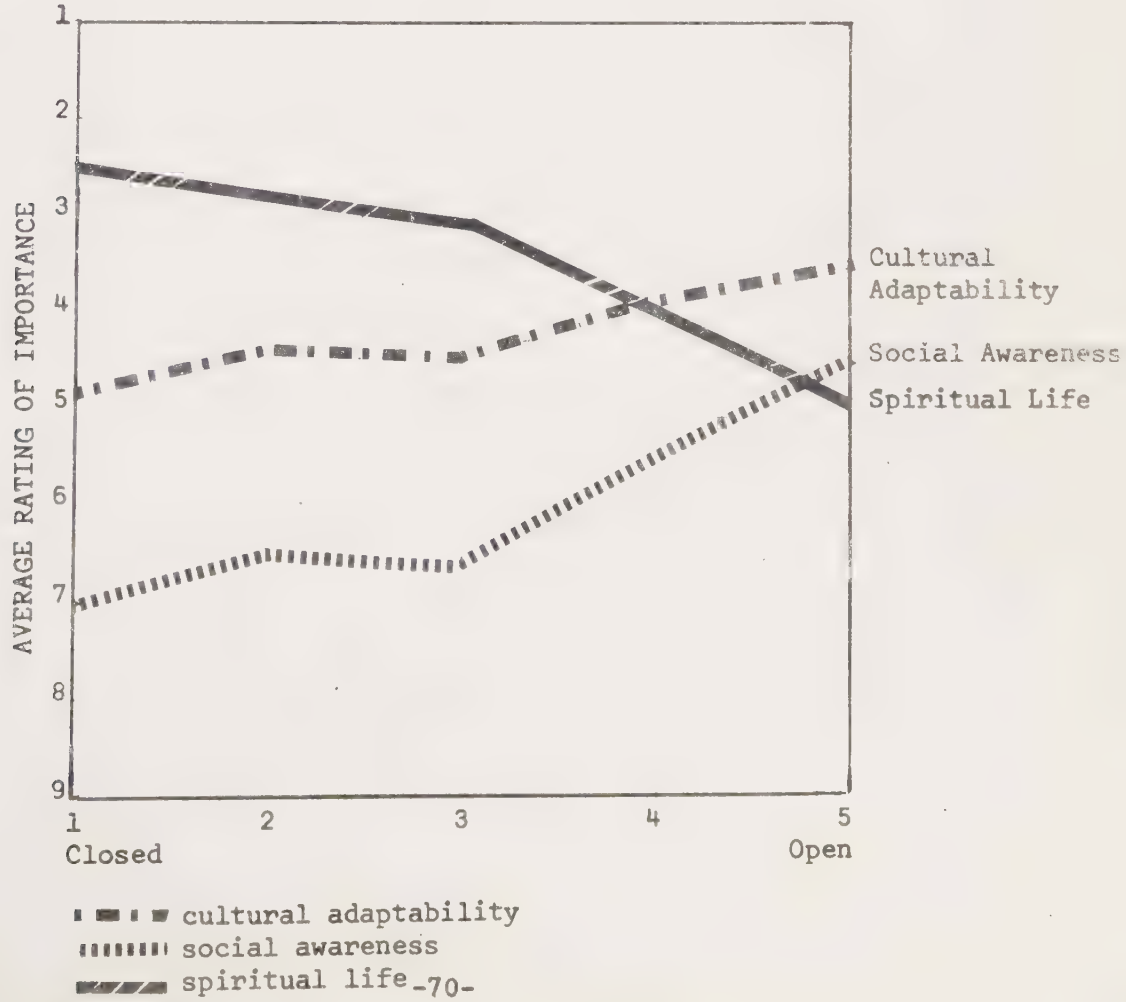
	Total	Africa	E. Asia	S.E. Asia	India	Latin Amer.	USA & Europe
Person Development Orientation	1	1	1	1	1	1	1
Spiritual Life	2	2	2	2	2	2	4
Cultural Adaptability	3	3	3	3	4	3	3
Professional Competence	4	4	4	4	3	5	2
Strength of Personality	5	5	5	5	5-6	4	5-6
Social Awareness	6	8	6	6-7	9	6	5-6
Group Development Orientation	7	7	8	8	8	7	7
Reaction to Authority	8	6	7	6-7	5-6	8	8
Personal Working Habits	9	9	9	9	7	9	9

"Person Development Orientation" had the highest average rating in every region. "Spiritual Life" had a higher percentage of the missionaries rating it as number 1, but fewer rated it in second or third position, so its average ranking is lower. The average rating for "Spiritual Life" was the second highest in every region except U.S.A. and Europe. We are not quite sure how to interpret this finding. This finding is not an indication of a gap between New York and the field. The respondents from U.S.A. and Europe includes only three New York staff members. According to the replies there were 23 active missionaries whose last assignment was U.S.A and Europe. This group ranked "Spiritual Life" as less important than did those from other regions. By contrast, they placed greater value on "Professional Competence."

An earlier version of this analysis combined all of the responses from Asia into one category, as was done in the case of responses from Africa and Latin America. As the analysis proceeded, it became obvious that responses from India often differed from other regions, so they were separated. Missionaries who are serving, or once served, in India, attached much more importance to "Reaction to Authority" and "Personal Work Habits," and slightly more the "Professional Competence." These differences may be due to the bureaucratic nature of Indian society, or they may be due to personal characteristics of the missionaries from India.

"Social Awareness" was rated as least important by respondents from India. Surprisingly, "Social Awareness" was also rated low by missionaries in Africa. Those in Africa put more emphasis on "Reaction to Authority." One possible explanation is that many of those in Africa were related to educational institutions where conflict within the staff might be seen as "bad."

Figure 6.1 AVERAGE RATINGS OF IMPORTANCE OF QUALITIES FOR MISSIONARY EFFECTIVENESS, BY C/O SCORE GROUPS



Tha average ranking of "Spiritual Life" varied from a high of 2.5 for the "most closed" group to a low of 4.9 for the "most open" group. "Social Awareness: was rated only 7.0 (on the average) by the "most closed" group, but was rated as much more important (4.5) by the "most open" group.

C. Negative Characteristics

In the pre-test of this section of the questionnaire it was suggested that a negative list of qualities might produce different results from a positively-stated list. It was also suggested that a list of positive qualities fails to include the idiosyncratic strengths of many missionaries. Mission history is full of individuals who might appear to be lacking certain characteristics, but whose record shows them to have been extremely effective.

To try to capture some of the unique qualities of effective missionaries, another list was devised. Respondents were asked, "In contrast with your judgements above, do you know any missionaries whom you consider effective in today's world in spite of what might be called negative characteristics?" The list that followed was essentially a negative re-statement of at least one aspect of the positive qualities on the previous list. One characteristic, "Spiritual Life," was divided into two characteristics when stated negatively: religious experience and Biblical-theological grounding.

If the respondent's perception of effectiveness is consistent when stated positively and negatively, then the rank order of responses to the negatively stated qualities should be the opposite of the responses to the positively stated characteristics. That is, the persons who rated a characteristics as important should not have known effective missionaries who possessed that negative quality. The negative statements were much more specific than the positive statements, however, and so the results of the two lists are not consistent.

Table 6.4 PERCENTAGE WHO KNOW MISSIONARIES WHO ARE CONSIDERED EFFECTIVE IN SPITE OF NEGATIVE CHARACTERISTICS

Percentage who know such missionaries	
23	Lacks warmth in personal relations
32	Not had life-orienting religious experience
34	Not feel secure as an individual
37	Not pleasant because of working habits
42	Little concern with social problems
43	Not function well under authority
45	Not work well in group
60	No specialized training
65	Lacks biblical and theological grounding
82	Not proficient in language

"Person Development Orientation" still ranks as most important. Only 23 percent of the respondents knew effective missionaries who "lack warmth in personal relations." The experiential compotent of "Spiritual Life" ranked second. Almost one-third of the respondents (32 percent) had known effective missionaries who had not had "a life orienting religious experience." The cognitive element of "Spiritual Life, ("Biblical and theological grounding"), was less significant. About two-thirds of the respondents (65 percent) had known effective missionaries lacking in this regard. It seems likely that this question was interpreted to mean a seminary education. Laymen and technical specialists might then be expected to discount its necessity.

The negative statements produced less emphasis upon "Cultural Adaptability" and "Professional Competency." Part of this difference may be due to the wording of the statements themselves. The negative statement only mentioned language proficiency, ignoring other aspects of cultural adaptability. There seems to be no way to discount the importance of the shift in rating of "Professional Competency." When stated positively, "Professional Competency" ranked fourth in importance, ahead of "Strength of Personality." When stated negatively, ("has no specialized training"), it ranked eighth.

D. Validity of the List of Characteristics of Effective Missionaries

In the social sciences, sometimes the cheapest and easiest way to find out what people think, is to ask them directly. At the conclusion of the two lists of characteristics of effective missionaries, the questionnaire asked, "How well has the material above allowed you to reflect what you believe an effective missionary to be?" Over one-half (55 percent) answered "fairly well." About 17 percent were more positive in their evaluation; they responded, "very well." About 23 percent were less enthusiastic; they said, "not very well." Only 4 percent said that the list had "no validity" for them.

An in-direct measure of the validity of the list was the item, "list any important characteristics related to missionary effectiveness you believe have been omitted from the material above." The number of additions was counted.

Table 6.5 Number of Items Added to the List of Characteristics of Effective Missionaries

Number of Additions	Percentage of Respondents
None	63.2
1	16.7
2	12.5
3	4.2
4	2.5
5 Or more	0.9

It was surprising to find that the number of qualities added to the list was not related to C/O scores. Only 4 percent of the "most closed" group and 6 percent of the "most open" group added more than two things to the list. Nevertheless, the list must be considered only provisional and merely indicative of some directions for further research.

SECTION VII

WORLD DIVISION POLICIES

In order to get the missionaries' ideas about policies of the World Division, twenty-five statements were listed and each respondent was asked to state his or her opinion, ranging from "strongly agree" to "strongly disagree." The statements were selected from documents of the World Division and from the Committee's knowledge of some of the policy proposals under discussion.

One version of the questionnaire, used in a pre-test, attempted to determine the extent of agreement with World Division policies. We attempted to standardize five lists: obsolete past policies, present policies likely to continue, present policies unlikely to continue, not policies now but likely to be adopted, not policies now, and not likely to be adopted. During the pre-test, eight staff and nine Board members had such difficulty with the rating that the attempt was abandoned. This in itself is a significant finding. The staff and Board members to whom the statements were submitted were unable to agree on either what present World Division policies actually are, or the direction of policy development.

The final version of the questionnaire tried to achieve a balance of subject matter between past and present policies and the policies being discussed. This upset some people. Some respondents were unwilling to "play the game" implied in the questionnaire and to "think about the unthinkable." Somehow, they felt that to ask a question was to expect an affirmative reply. They concluded that the questionnaire was an attempt to brainwash them into accepting certain policies.

Some of the replies reflect a great deal of anxiety concerning policies of the Division.

> Does the administrative part of the Board of Missions really speak for the United Methodist Church? For the elected Board of Missions? Are they correctly interpreting the policies set out by the Board?...Shouldn't the elected Board make the policy and not the administrative part, nor (sic) the missionaries?

> If so, why so much consultation of us as to policy? Having lost much of our confidence in "Board Secretaries" we are about ready to go directly to the "Elected Board" or to the local churches."

The statements of possible World Division policies elicited a great variety of opinions and evidenced a number of points of consensus and polarization among the missionaries.

Table 7.1, on the next several pages, shows the percentages of the total sample agreeing or strongly agreeing with the statements. The statements are listed in order of the percentage agreeing. In general, items at the beginning of the list or at the end are those where there is the greatest consensus since these are the items where there is greatest unanimity on agreement or disagreement with the statement.

Table 7.1 PERCENTAGE OF AGREEMENT
WITH STATEMENTS OF POSSIBLE WORLD DIVISION POLICIES

	ITEM	TOTAL AGREE	STRONGLY AGREE	AGREE
40	The control criterion in any World Division engagement should be communicating the Good News of Jesus Christ as Lord and Savior to persons and societies.	88.0	38.7	49.3
28	The World Division should encourage the autonomy of all related national churches.	87.3	22.1	65.2
38	National church leaders should participate in recruiting, selection and orientation of missionary personnel.	83.5	16.8	66.7
25	The World Division should devote more effort toward involving its missionaries in the policy making process through consultations, furlough conferences and improved forms of communication.	82.6	20.3	62.3
35	The World Division should disengage itself from many traditional programs which provide more support for forces of oppression than for forces of liberation.	81.4	20.6	60.8
47	The World Division should reduce its emphasis on sending North American missionaries and encourage the sharing of missionary personnel between national churches on a six continent basis.	80.6	19.4	61.2
42	The decision of the World Division to initiate the policy of passing the function of the field treasurer to someone selected by and responsible to national churches should be implemented more widely.	70.4	14.1	56.3
43	The World Division should encourage churches, schools, hospitals and other agencies to which its missionaries are assigned to provide a portion, if not all, of the missionary's support.	63.3	8.5	54.8

(Continued)

Table 7.1

	ITEM	TOTAL AGREE	STRONGLY AGREE	AGREE
45	In order to delineate clearly the status of the missionary woman, both single and married, it should be possible for missionary wives to be assigned and salaried as individuals in their own right.	63.0	15.9	47.1
41	A good means of help to national churches when they have a generally conservative "ghetto mentality" would be for the World Division to give top priority to new experimental ministries.	61.2	7.8	53.4
44	All programs of the World Division should be evaluated in terms of their effect on human liberation.	56.2	11.9	49.3
24	World Division budgets should be drastically altered to bring them in line with its goals and priorities.	56.0	9.2	46.8
27	The World Division should encourage its missionaries to live within the limitations of any political regime.	51.1	5.1	46.0
23	World Division work should be carried out largely through ecumenical auspices.	48.1	11.7	36.4
26	World Division staffing and funding of hospitals, schools and social institutions should continue to have high priority.	43.4	7.0	36.4
34	The World Division should give greater emphasis to evangelizing individuals as its most important means of changing society.	42.1	11.5	30.6
30	In view of the conscious or unconscious support our mission has given to patterns of economic and cultural domination, the World Division should retrain and redeploy much of its missionary force.	41.2	6.4	34.8

(Continued)

Table 7.1

	ITEM	TOTAL AGREE	STRONGLY AGREE	AGREE
46	The World Division should not press for social involvement when a national church does not see such involvement as a high priority.	38.8	3.9	34.9
32	The World Division should not use funds given for mission to non-church related projects.	34.7	7.3	27.4
36	When the World Division holds a position opposed to that of a national church, it should consult with that church but be prepared to move ahead unilaterally.	34.4	3.0	31.4
33	World Division policies should be established on the basis of regional or international consultation rather than on the basis of a nation by nation consultative process.	33.3	3.0	30.3
39	Missionary field salaries should be set by and paid through national churches.	31.2	6.9	24.3
37	The World Division should not increase its missionary force through general recruitment until a larger percentage can be drawn from minority groups.	24.1	1.6	22.5
29	The establishment of churches should be the top priority task of the World Division in its overseas relationships.	21.6	4.4	17.2
31	In view of the conscious or unconscious support our mission has given to patterns of economic and cultural domination, the World Division should recall much of its missionary force.	14.9	3.4	11.5

A. Consensus-Polarization

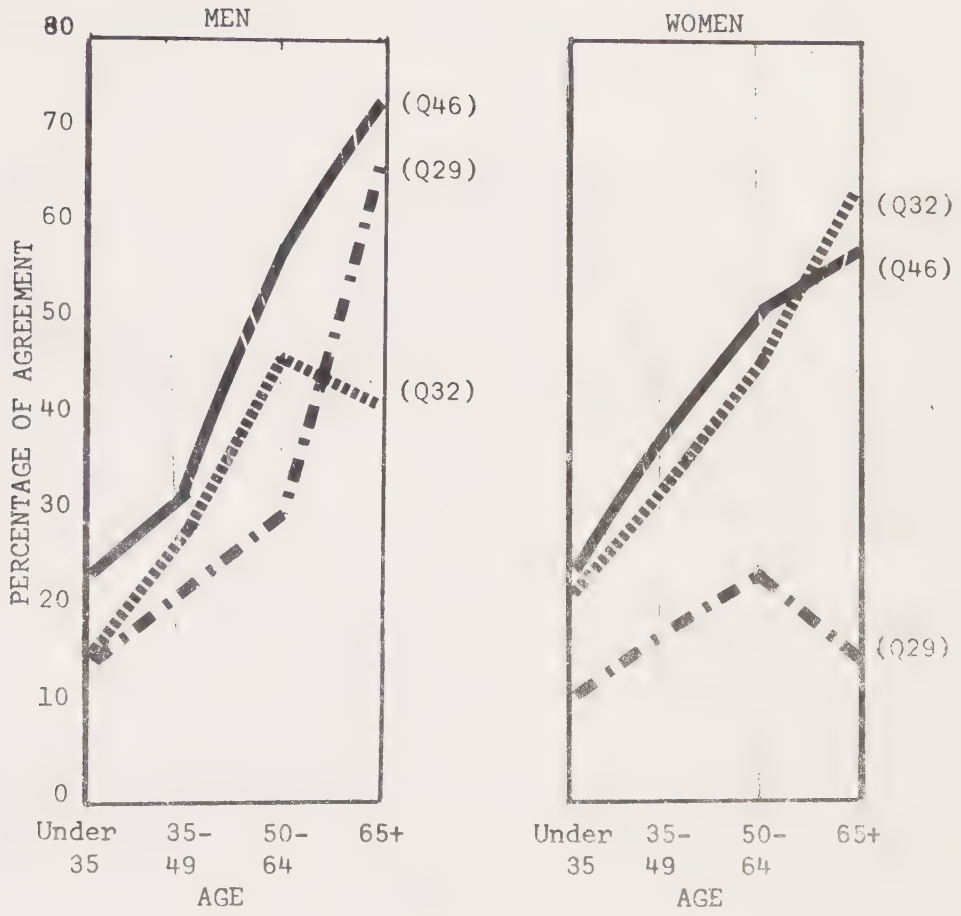
Polarization is a complex phenomenon involving many factors of background, experience, theological position, and general attitudes. These factors interact, compounding the effects of the others in complicated ways. This is a preliminary analysis, so we must abstract the factors and look at them one at a time. We predicted that polarization might occur associated with four primary variables: age, sex, region of missionary service, and educational background. We shall look at each of these in turn.

Age seems to be the most important of these factors. Responses to questions about World Division policies seemed to be more associated with age than any of the other variables tested. The greatest degree of polarization occurred between various age groups. Sometimes, region was also significant. Only occasionally did educational background or sex of the respondent seem to be associated with extremely divergent opinions.

The following graphs are illustrative of the variety of opinions by the different groups. From the graphs it is clear that the major variations of opinion occurred between age groups, with less difference between persons of the same age but the opposite sex. Most often, the greatest difference in percentage was found between men under thirty-five and men over sixty-five, or between men under thirty-five and women over sixty-five, or between women under thirty-five and men over sixty-five.

A. Consensus-Polarization.

Figure 7.1 AGREEMENT WITH SAMPLE QUESTIONS
BY AGE GROUP

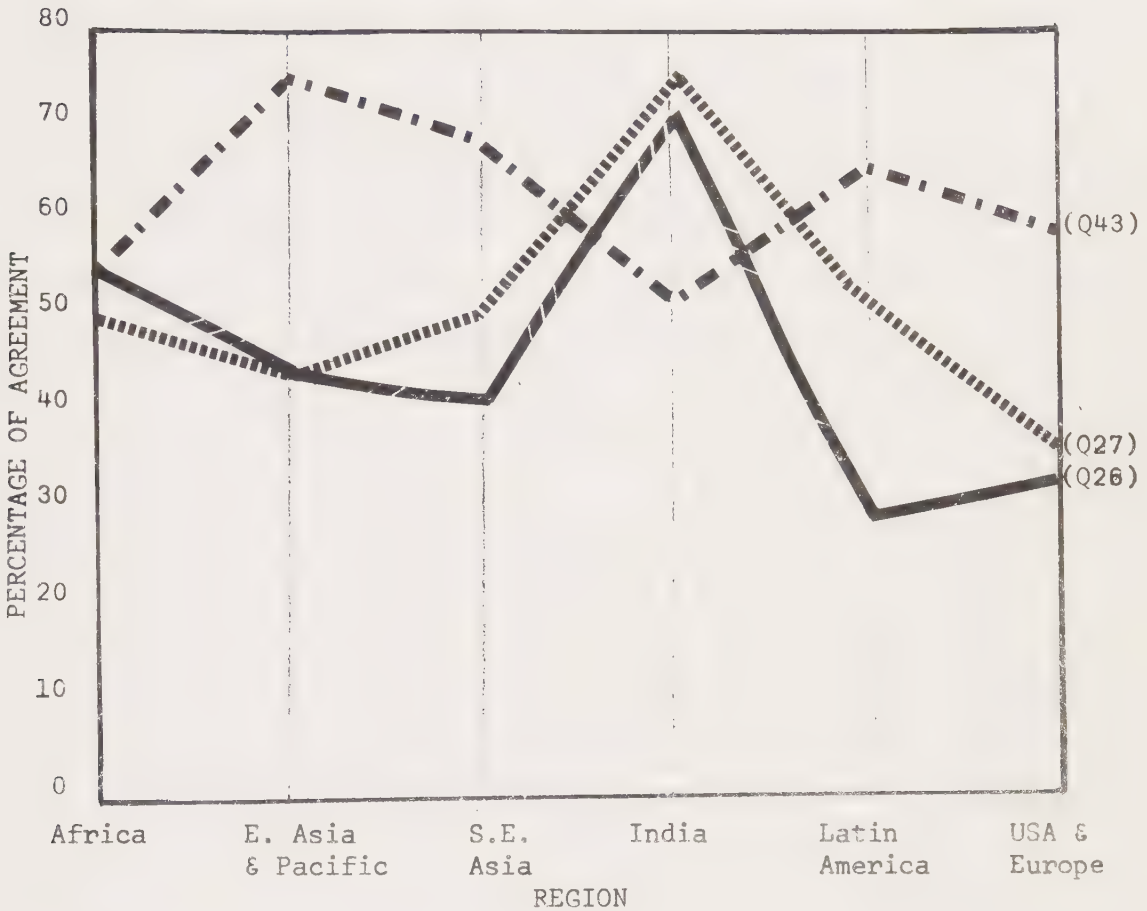


Q. 29 The establishment of churches should be the top priority task of the World Division in its overseas relationships.

Q. 32 The World Division should not use funds given for mission to support non-church related projects.

Q. 46 The World Division should not press for social involvement when a national church does not see such involvement as a high priority.

Figure 7.2 AGREEMENT WITH SAMPLE QUESTIONS
BY REGION OF MOST RECENT MISSIONARY SERVICE



Q. 26 World Division staffing and funding of hospitals, schools and social institutions should continue to have high priority.

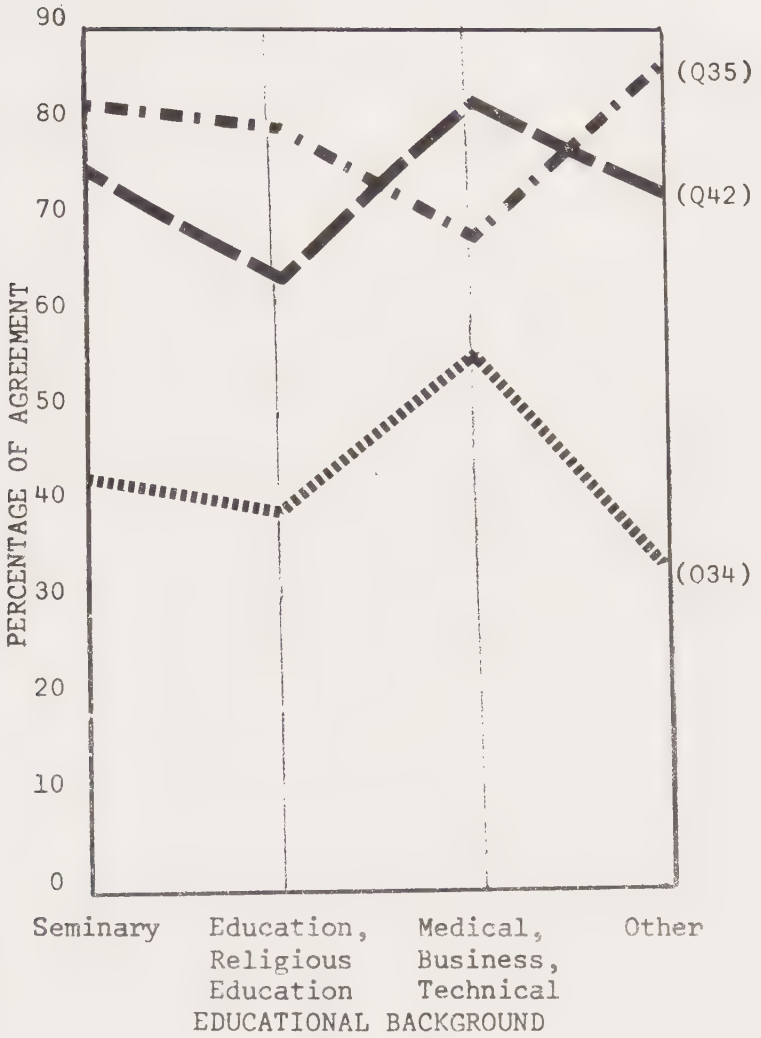
Q. 27 The World Division should encourage the autonomy of all related national churches.

Q. 43 The World Division should encourage churches, schools, hospitals and other agencies to which its missionaries are assigned to provide a portion, if not all, of the missionary's support.

Regional variations did not follow the nice, neat linear patterns found concerning variation by age group. Particular issues apparently were "hotter" in one part of the world or another. Sometimes one region was higher, sometimes another. It should be noted, however, that respondents from two regions consistently differed from the others: India, and U.S.A. and Europe.

The category, "U.S.A. and Europe" is a rather miscellaneous group of 35 individuals: some withdrawn missionaries who listed their present location as their last assignment,some missionaries on leave, three staff persons, one home missionary who had transferred from the World Division to the National Division, and of course, the missionaries in Europe. These data should not be use to conclude anything about anybody. Their major contribution is to point to a need for a separate analysis of those who withdrew or are on leave.

Figure 7.3 AGREEMENT WITH SAMPLE QUESTIONS
BY EDUCATIONAL BACKGROUND



Q. 34 The World Division should give greater emphasis to evangelizing individuals as its most important means of changing society.

Q. 35 The World Division should disengage itself from many traditional programs which provide more support for forces of oppression than for forces for liberation.

Q. 42 The decision of the World Division to initiate the policy of passing the function of the field treasurer to someone selected by and responsible to national churches should be implemented more widely.

Analysis of differences by educational background was found to be the least useful of any of the analyses. The Committee had predicted that those who had attended seminary would differ from other missionaries. This did not hold true as often as had been expected. Instead, the one group which often stood out as different from the others was those with specialized professional education; medical, business, technical. This group seemed to be more concerned about operational matters (such as the Field Treasurer) and more "traditional" in their theological stand.

In order to describe the extent of polarization we used the "range" as a measure of the difference between groups. Range is computed by determining the group with the lowest percentage of agreement and the group with the highest percentage. The difference between these two percentages is the range. Obviously, if there is substantial consensus among the groups there will be little difference between the extremes and the range will be small. A large range indicates greater differences between the group--that is, polarization.

Table 7.2 AVERAGE AGREEMENT AND RANGE OF DIFFERENCE BETWEEN GROUPS BY AGE, REGION, AND EDUCATIONAL BACKGROUND

Quest.	WORLD DIVISION POLICIES	Average Agreement	Age Range	Region Range	Education Range	C/O Score Range	
40	Control criterion should be communicating the Good News to persons and societies.	88	32(Pol)*	14	4(Con)*	14	#
28	Encourage autonomy of all related national churches.	87	10(Con)	9(Con)	4(Con)	31	#
35	Should disengage from many traditional programs which support oppression.	81	39(Pol)	18	12	56	#
44	Programs should be evaluated in terms of effect on human liberation.	56	25	22	11	65	#
27	Should encourage missionaries to live within limitations of any regime.	51	58(Pol)	38(Pol)	16(Pol)	29	#
23	Work should be carried out largely through ecumenical auspices.	48	33	25(Pol)	8	39	#
30	Should retrain and redeploy much of missionary force.	41	30	31(Pol)	6	61	#
46	Should not press for social involvement when not priority for national church.	39	40(Pol)	22	4(Con)	18	#
36	Should consult with national church but be prepared to move unilaterally.	34	23	27(Pol)	3(Con)	27	#
33	Policies should be regional or international, not nation by nation.	33	20	11(Con)	9	36	#

* indicates polarization or consensus concerning this item.
# indicates chi-square siginficant at .01 level.

Table 7.2

Quest.	OPERATIONAL PRINCIPLES	Average Agreement	Age Range	Region Range	Education Range	C/O Score Range
38	National church should participate in recruiting, selection, orientation	84	22	15	5(Con)	17
25	Should involve missionaries in policy making process	83	16(Con)	11(Con)	3(Con)	10
47	Should encourage missionaries from six continents	81	17	6(Con)	9	31#
42	Field Treasurer should be selected by and responsible to national church	71	25	23	14(Pol)	26#
43	Should encourage agencies to which missionaries are assigned to support them	63	31	24	12	38#
45	Missionary wives should be assigned and salaried in their own right	63	38(Pol)	25(Pol)	3(Con)	35#
24	Budgets should be drastically altered to bring in line with goals/priorities	56	17	14	13	43#
32	Should not use mission funds to support non-church related projects	35	52(Pol)	26(Pol)	7	67#
39	Field salaries should be set by and paid through national churches	31	28	25(Pol)	10	40#
37	Larger percentage of missionaries should be drawn from minority groups	24	14(Con)	20	7	43#
31	Should recall much of missionary force because of support of domination	15	33	19	4(Con)	76#
	PRIORITIES					
41	New experimental ministries	61	16(Con)	9(Con)	14(Pol)	41#
26	Staffing and funding hospitals, schools, and social institutions	43	25	43(Pol)	14(Pol)	11#
34	Evangelizing individuals	42	44(Pol)	20	22(Pol)	50#
29	Establishment of churches	22	56(Pol)	14	9	44#

B. World Division Policies

A high degree of agreement and consensus was found on the item, "The World Division should encourage the autonomy of all related national churches." About three-fourths of the missionaries agreed with this item, regardless of their age, sex, or educational background. Only 7 individuals disagreed strongly with this statement--4 of them scored as "extremely closed."

There was a fairly high degree of unanimity in rejecting the statements: "World Division policies should be established on the basis of regional or international consultation rather than on the basis of a nation by nation consultative process."

"When the World Division holds a position opposed to that of a national church, it should consult with that church but be prepared to move ahead unilaterally."

There was only a moderate degree of consensus concerning the item "The control criterion in any World Division engagement should be communicating the Good News of Jesus Christ as Lord and Savior to persons and societies." More people agreed with this statement than any in the list--80 percent. But there was also a fairly high divergence of opinion.

Almost one-fourth (23 percent) of the men under thirty-five years and one-sixth of the women under thirty-five years (16 percent) actually dis-agreed with the statement, though only a few disagreed strongly. About 22 percent of the "most open" group also dis-agreed. This group, which has been defined as "extremely open," stood out from all the other groups. A maxiumum of 8 percent of any of the other groups disagreed.

A very high percentage (97 percent) of missionaries from India agreed that this should be the control criterion, but somewhat fewer (83 percent) of those from East Asia and the Pacific agreed.

The greatest polarization occurred surrounding the item "The World Division should encourage its missionaries to live within the limitations of any political regime." Only 32 percent of the men under 35 years agreed, contrasted with 90 percent of the women over 65 years who agreed. For both sexes, the older the person the more probability that he or she would agree with the statement. There was no significant difference between the sexes in their responses.

Those who were "open" to systems change" took a sharply different position attitude toward the "given-ness" of government than those who were "closed." About three-fourths (74 percent) of the "most closed" group agreed that missionaries should live within political limitations, but almost two-thirds (65 percent) of the "most open" group dis-agreed.

Almost three-fourths (75 percent) of the missionaries from India agreed, contrasted with one-half, or less, from every other region of the world. It is difficult to explain why missionaries from India should be so much more conscious of political realities than missionaries from Rhodesia, South Africa, Brazil, etc. It should be noted however, that the largest percentage of strong agreement (9 percent) was found in Brazil, reflecting something of the situation there.

A similar kind of pattern was found concerning the item "The World Division should disengage itself from many traditional programs which provide more support for forces of oppression than for forces of liberation." Answers were strongly related to age. Younger persons agreed; older persons agreed much less often. Regional differences were not great, but again missionaries from India were the least likely to agree that traditional programs might support oppression. Agreement was registered by almost all (91 percent of the "extremely open" group, but by less than one-half (46 percent) of the extremely closed" group.

Different age and attitude groups also differed sharply on the item "The World Division should not press for social involvement when a national church does not see such involvement as a high priority." Only one-fourth of those under 35 years agreed, but more than half (57 percent) of the women over 65 years did agree, as did about three-fourths of the men over 65 years. Six times as many of the "most closed" group agreed as did the "most open" group (66 percent: 11 percent).

Regional variations were great, but not as significant as age and additude. About half of those from Africa or India agreed with this policy, but only about 30 percent of those from Southeast Asia or the U.S.A. and Europe did so.

Similar regional differences occurred over the item "All programs of the World Division should be evaluated in terms of their effect on human liberation." Missionaries from Southeast Asia, East Asia, and the U.S.A. and Europe agreed to a greater degree than those from Africa or India. On this item, age differences were not as significant as on other items, though men over sixty-five years were less likely to agree. Only 2 percent of the "most closed" group agreed with this statement. In the middle three attitude groups (2-3-4) the percentage of agreement ran 4-5. But 33 percent (one-third) of the "most open" group agreed.

C. Operational Principles

There was somewhat less polarization about a series of statements which might be called operational principles. These statements concerned financial procedures, missionary assignment, and more mundane subjects. These policies usually could be implemented more quickly and simply than the previous list.

Not too surprisingly, there was a high degree of agreement and consensus

that "The World Division should devote more effort toward involving its missionaries in the policy-making process through consultation, furlough conferences, and improved forms of communication.

On the average, more than 80 percent of the missionaries felt this way. This fact, and the written replies, underline the problems of communicating with a far-flung missionary force. The written comments did not seem to reflect so much concern for involvement specifically in the decision-making process as a desire to be heard. The sharply worded and emotionally loaded comments indicate a storehouse full of reactions just waiting to be tapped. Obviously, there is a need for a more adequate information retrieval system--or for a better public relations concerning the present system.

A fairly strong consensus favored these statements:

> National church leaders should participate in recruiting, selection, and orientation of missionary personnel.
>
> The World Division should reduce its emphasis on sending North American missionaries and encourage the sharing of missionary personnel between national churches on a six-continent basis.
>
> The decision of the World Division to initiate the policy of passing the function of the Field Treasurer to someone selected by and responsible to national churches should be implemented more widely.

This consensus held across age groups, educational backgrounds, and regions. The opinions about the Field Treasurers varied somewhat by regions. Respondents from Africa or East Asia were less often affirmative, though a majority still agreed with the policy.

Usually it is reasonable to assume that a smaller percentage of the respondents agreeing with the statement means that a larger percentage disagreed, and that we were justified in using the precentage agreeing as an index of agreement-disagreement. Actually, there is a third possible response: undecided. Our method of analysis, using only the agreement responses, in effect combines

the "undecided" responses with the disagreement responses, leading to a realistically conservative description of the amount of agreement with the items. In some cases, however, the undecided group was so large that it must be mentioned as important in its own right. Such is the case with three out of the four operational principles which were found to have the lowest level of agreement:

> In view of the conscious or unconscious support our mission has given to patterns of economic and cultural domination, the World Division should recall much of its missionary force.
>
> The World Division should not increase its missionary force through general recruitment until a larger percentage can be drawn from minority groups.
>
> Missionary field salaries should be set by and paid through national churches.

Each of these statements drew many "disagree" responses. The item about recalling the missionary force had, relatively speaking, a very large percentage disagreeing strongly (16 percent). but there was an even larger group (over 25 percent) who were undecided or declined to respond at all. One missionary explained her answers, "On many of the questions where I marked 'U' (undecided) would be more correctly asnwered, 'I have no opinion due to lack of knowledge on that statement.'"

The three policy statements above are quite specific, but could have complex ramifications if implemented. If a respondent were not sure that he or she had thought through all of these ramifications--and did not want to take time to do so in the middle of a long questionnaire-- he probably replied indecisively. The low level of agreement with these items, therefore, should not be interpreted as a final, clear rejection of these policies.

There also was much indecision concerning the item, "World Division budgets should be drastically altered to bring them in line with its goals and priorities. Over one-half of the missionaries were either undecided or skipped the item.

Some were unsure of what all was meant by the question. One was shocked that the question could even be asked.

> What kind of an organization am I involved in that doesn't constantly keep up with its goals and priorities? Why in the world isn't there continual adjustment of budget--which in reality is program--to match philosophy, goals, and priorities.

Responses were very mixed regarding the item"The World Division should not use funds given for mission to support non-church related projects." A relatively high percentage (13 percent) dis-agreed with the statement, strongly. The graph, Figure 7.1, referred to earlier, showed that agreement with the statement increased with age. Missionaries from different parts of the world also differed in their responses. One-half (50 percent) of those from India and almost one-half (43 percent) of those from Africa agreed that church funds should not be used in this way. In the rest of the world, only one-fourth felt that such use of funds was not legitimate. A crucial factor was attitude toward systems change. About 67 percent of those in the "most closed" group agreed, and 89 percent of those in the "most open" group dis-agreed.

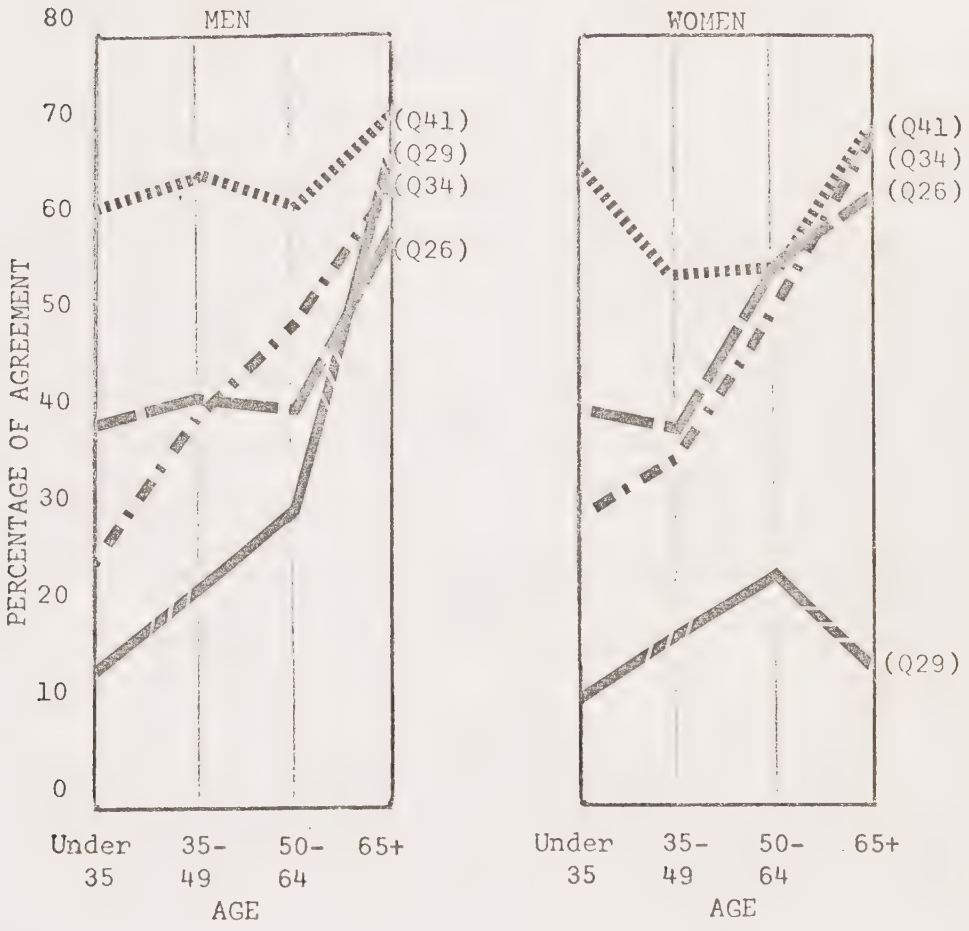
Another polarizing item was the one on the status of women: "In order to delineate clearly the status of the missionary woman, both single and married, it should be possible for missionary wives to be assigned and salaried as individuals in their own right." Younger persons of both sexes overwhelmingly agreed with this policy. Older persons agreed less often. The least agreement was found among those 65 years and over, but even there nearly a majority agreed (47 percent). In the "most open" group 42 percent strongly agreed; in the "most closed " group 45 percent strongly dis-agreed.

D. World Division Priorities

The statements of priorities demonstrated an even greater degree of polarization than did the other items. Responses to one item varied by 50 percent!

Wide discrepancies were found between age groups. Discrepancies also occurred between persons with different educational backgrounds.

Figure 7.4 AGREEMENT WITH STATEMENTS OF WORLD DIVISION PRIORITIES BY AGE GROUP



Q. 26 World Division staffing and funding of hospitals, schools and social institutions should continue to have high priority.

Q. 29 The establishment of churches should be the top priority task of the World Division in its overseas relationships.

Q. 34 The World Division should give greater emphasis to evangelizing individuals as its most important means of changing society.

Q. 41 A good means to help national churches when they have a generally conservative "ghetto mentality" would be for the World Division to give top priority to new experimental ministries.

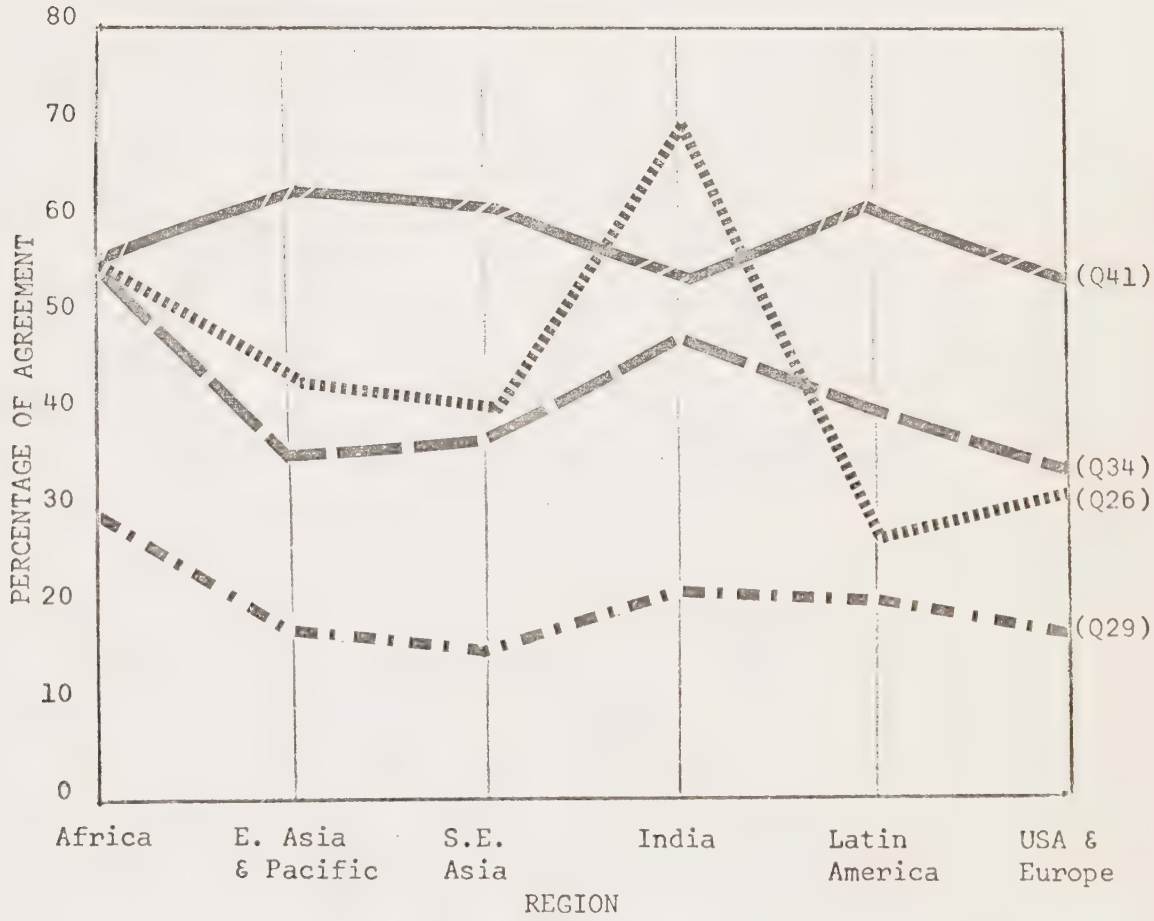
Three of the statements could be described as reflecting traditional priorities: establishing churches, evangelizing individuals and funding of social institutions. Older persons were two to four times as likely to agree with these priorities as were younger persons.

Oddly enough, older persons were also more likely to agree that top priority should be given to "new experimental ministries." We cannot tell how the older persons would reconcile this apparent contradiction. It seems obvious that everything cannot be "top priority," everything cannot receive more emphasis. Yet, that is what they seem to desire. Perhaps the problem was not so much with the respondents who want to "have their cake and eat it, too." Rather, the difficulty may be with the concept of priority, which tries to force a choice among program/emphases which are, in fact, perceived as nearly equal in importance-- so close that it is impossible to draw a theoretical preference. Perhaps a choice can only be made in a given situation with a given set of facts.

At any rate, the responses to these priority statements vary so much by age group that any discussion which attempts to use them will surely produce a great deal of conflict.

Sharp differences of opinion also existed between missionaires from different regions. In India and Africa there was much more emphasis on missionary service through social institutions (hospitals, schools, etc.),much less in Latin America. Personal evangelism and establishing of churches was given priority more often in Africa than elsewhere--though almost nowhere did a majority of the missionaries agree with these particular statements. In all regions a majority did agree with the statement on the importance of experimental ministries.

Figure 7.5 AGREEMENT WITH STATEMENTS OF WORLD DIVISION PRIORITIES BY REGION



Q. 26 World Division staffing and funding of hospitals, schools and social institutions should continue to have high priority.

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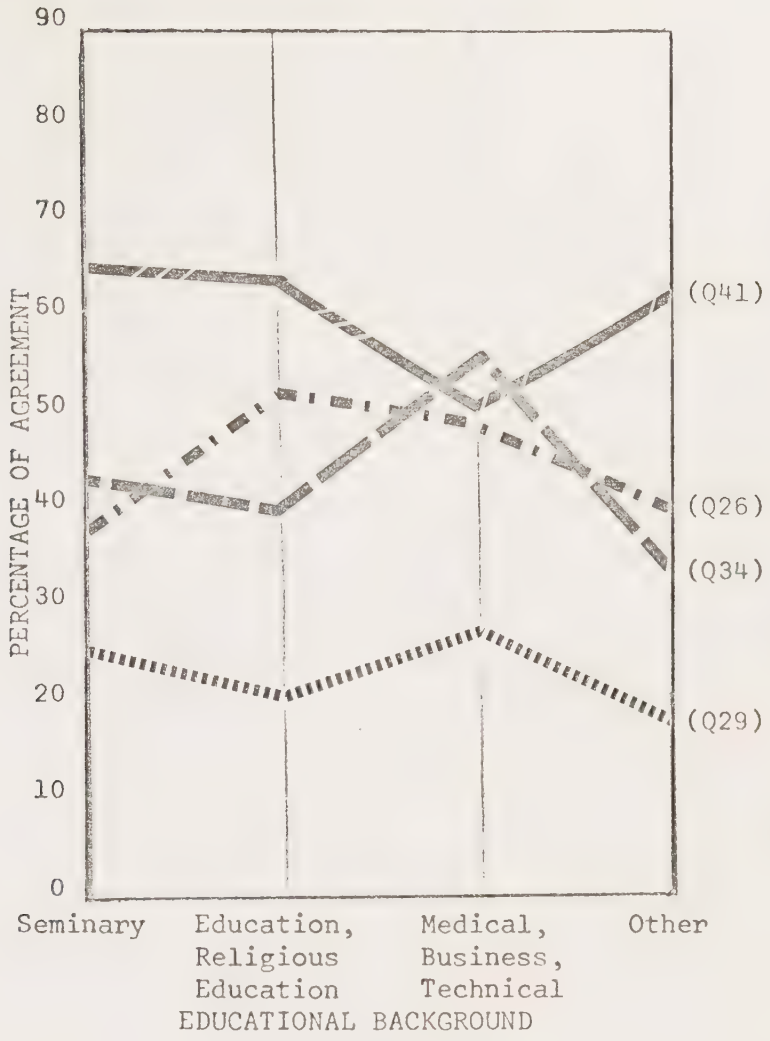
Q. 34 The World Division should give greater emphasis to evangelizing individuals as its most important means of changing society.

Q. 41 A good means to help national churches when they have a generally conservative "ghetto mentality" would be for the World Division to give top priority to new experimental ministries.

Figure 7.6 AGREEMENT WITH STATEMENTS OF WORLD DIVISION PRIORITIES BY EDUCATIONAL BACKGROUND



Q. 26 World Division staffing and funding of hospitals, schools and social institutions should continue to have high priority.

Q. 29 The establishment of churches should be the top priority task of the World Division in its overseas relationships.

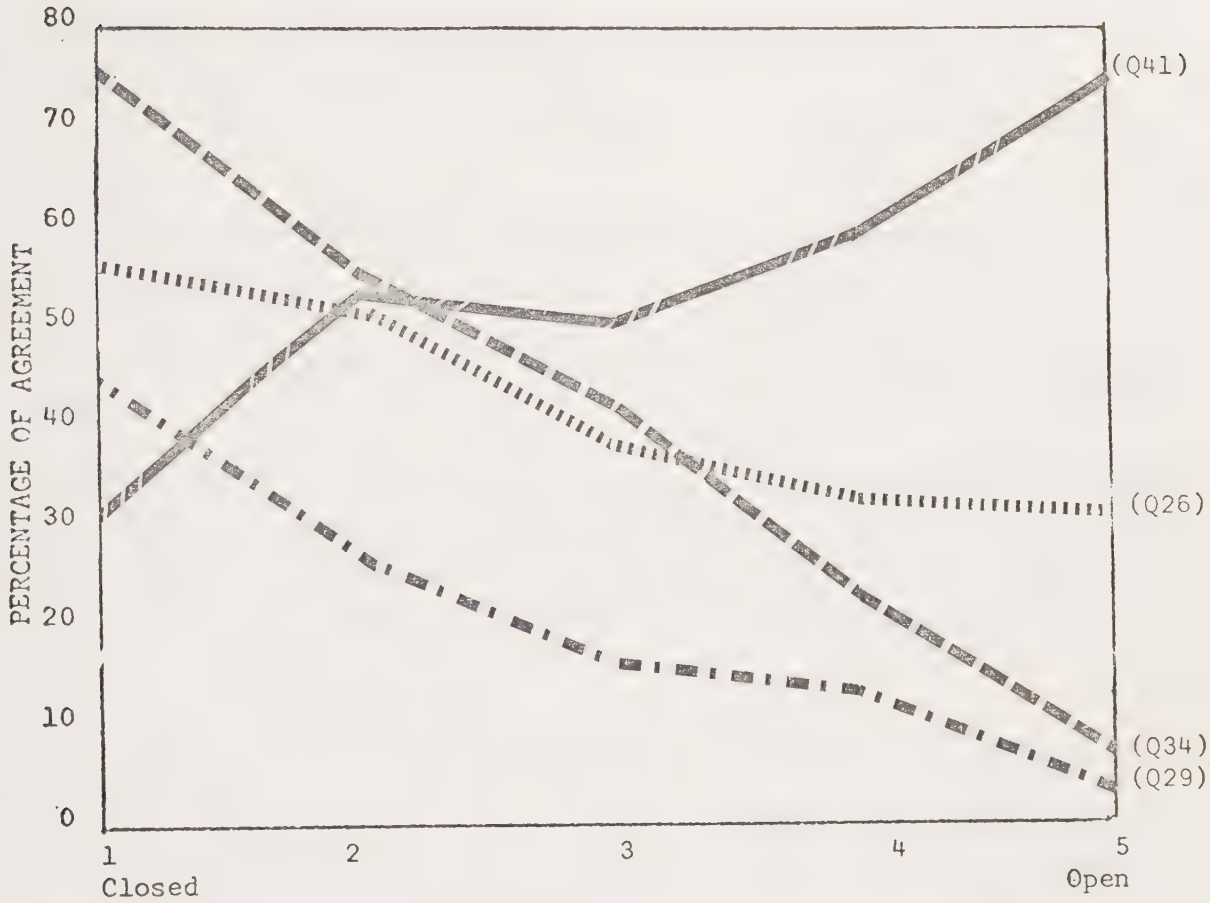
Q. 34 The World Division should give greater emphasis to evangelizing individuals as its most important means of changing society.

Q. 41 A good means to help national churches when they have a generally conservative "ghetto mentality" would be for the World Division to give top priority to new experimental ministries.

Responses from persons with a background of training in medicine, business, and technical fields stood out from the others. These persons were less often desirous of giving top priority to experimental ministries. They were more likely to place emphasis on personal evangelism. It is interesting, and a little puzzling to note that those with a seminary background did not emphasize establishing churches. Three-fourths of them did not agree that top priority should be the establishment of churches.

By now the reader can probably predict how the "open" and "closed" groups will respond to these priority statements. The "closed" groups would be expected to favor giving a high priority to evangelism, maintenance of institutions and schools, and establishment of churches. The "open" group should agree with these priorities to a much lesser extent. Instead, they should favor experimental ministries. Figure 7.7 shows that that was exactly what happened.

Figure 7.7 AGREEMENT WITH STATEMENTS OF WORLD DIVISION PRIORITIES BY C/O SCORE GROUPS



Q. 26 World Division staffing and funding of hospitals, schools and social institutions should continue to have high priority.

Q. 29 The establishment of churches should be the top priority task of the World Division in its overseas relationships.

Q. 34 The World Division should give greater emphasis to evangelizing individuals as its most important means of changing society.

Q. 41 A good means to help national churches when they have a generally conservative "ghetto mentality" would be for the World Division to give top priority to new experimental ministries.

It should be noted that this questionnaire did not emphasize gathering of opinions concerning World Division priorities. These four items were sandwiched into a list of twenty-five statements of World Division policies. The responses to them might have been quite different if they had been set out in a section of their own. No attempt was made to put priorities in a rank order. Further research would be needed before a definitive conclusion could be drawn.

There are several possible conclusions from this discussion of World Division policies. One conclusion is to note the extreme difficulty of involving missionaries in the policy-making process through a mailed "referendum" similar to the questionnaire.

Words--even English words to English-speaking people--mean different things. This tendency is probably aggravated by distance and time away from "home." No longer can the communicator count on a common fund of experiences which give words common meanings.

"Trigger" words, such as liberation, oppression, elite, bring a positive response from one group--the "most open." We did not find the converse to be true. These same words did not "turn off" the "most closed" group. The "most closed" group responded much like the three middle groups. It was the"extremely open" group that stood out as being different by being "turned on."

Statements of policy, if they are to elicit a strong reponse, must be stated in simple and stark terms. They cannot have a great many qualifiers. Without these qualifiers, however, the policies obviously cannot fit every situation in this large and complex world. Complaints that the statements were simple-minded, are, of course, justified.

Many missionaries seem to feel that their situation is completely unique. They are so vehement in their statements of this uniqueness that one gets the

impression that they are the type of person who is unable to generalize. Some people are system-oriented; some others are person-oriented. Many missionaries seem to be so wrapped up in the person-centered approach that they are unable to comprehend generalities.

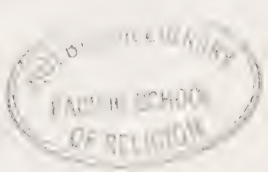
If words are not universally understood and policies cannot be universally applicable, a policy referendum seems fraught with pitfalls. Indeed, whether statements of policy of any kind can be made is open to question.

In spite of these difficulties there may be possible values in tapping the opinions of missionaries overseas from time to time. From the vehemence of their comments, there seems to be a great deal of pent-up communications and frustration out there. Catharsis without any subsequent action on the part of the administration of the Division might be worse than doing nothing; but some catharsis could be useful in its own right. Many need to feel that somebody "up there" is listening.

The second major conclusion is the clear picture of polarization within the missionary force. Age groups differ sharply. Regions have variant traditions. Whatever is being measured on the C/O Scale is indicative of real gulfs between groups of individuals. One does not have to accept the scientific validity of the scale in order to recognize that "something" is going on.

It would seem imperative for the World Division to take these differences seriously by: (a) developing methods and training personnel to reduce tensions over attitudinal differences, such as "conflict management" seminars sponsored in several annual conferences in the U.S., or (b) finding ways to turn these differences to advantage.

The extent of attitude difference and polarization seems to indicate that the World Division is likely to be "damned if it does...and damned if it doesn't."



The possibility of doing any-thing that will be well received by all the missionaries seems remote. (There was not even universal agreement that missionaries should be consulted in policy development.) It would seem wise, however, for the Division to have some idea of the range and depth of opinions. Hopefully, this study has made at least a modest contribution to that kind of information.

Appendix 7.1 PERCENTAGE OF AGREEMENT WITH POSSIBLE WORLD DIVISION POLICIES BY AGE GROUP

Quest.	WORLD DIVISION POLICIES	PERCENTAGE OF AGREEMENT								
			MALE				FEMALE			
		Total	-35	35-49	50-64	65+	-35	35-49	50-64	65+
40	Control criterion should be communicating the Good News to persons and societies.	88	68	92	96	100	76	88	93	96
28	Encourage autonomy of all related national churches.	87	94	87	90	88	88	88	84	92
35	Should disengage from many traditional programs which support oppression.	82	86	84	69	50	89	82	79	86
44	Programs should be evaluated in terms of effect on human liberation.	56	64	62	68	47	72	58	58	64
27	Should encourage missionaries to live within limitations of any regime.	57	32	46	66	87	33	44	69	90
23	Work should be carried out largely through ecumenical auspices.	48	63	46	35	43	68	46	40	55
30	Should retrain and redeploy much of missionary force.	41	59	43	29	40	54	42	33	32
46	Should not press for social involvement when not priority for national church.	39	24	32	51	73	23	40	52	57
36	Should consult with national church but be prepared to move unilaterally.	34	39	42	32	19	27	31	37	38
33	Policies should be regional or international, not nation by nation.	33	32	38	44	31	29	27	31	47

Appendix 7.2 PERCENTAGE OF AGREEMENT WITH POSSIBLE WORLD DIVISION POLICIES BY REGION AND EDUCATIONAL BACKGROUND

Quest.	WORLD DIVISION POLICIES	PERCENTAGE OF AGREEMENT										
			REGIONS						EDUC. BACKGROUND			
		Total	Africa	E. Asia	S.E. Asia	India	Latin Amer.	USA& Europe	Semi-nary	Educ. Rel. Educ.	Med. Bus. Tech.	Other
40	Control criterion should be communicating the Good News to persons and societies.	88	90	83	88	97	86	91	90	89	88	86
28	Encourage autonomy of all related national churches.	87	83	89	90	91	87	82	90	87	86	87
35	Should disengage from many traditional programs which support oppression.	82	80	79	82	70	88	83	82	80	68	86
44	Programs should be evaluated in terms of effect on human liberation.	56	45	62	66	44	57	66	66	61	55	64
27	Should encourage missionaries to live within limitations of any regime.	51	49	44	50	74	51	36	50	49	65	49
23	Work should be carried out largely through ecumenical auspices.	48	36	61	61	43	47	42	43	49	54	51
30	Should retrain and redeploy much of missionary force.	41	40	34	41	23	48	54	46	43	40	43
46	Should not press for social involvement when not priority for national church.	39	51	34	30	48	36	29	35	39	36	36
36	Should consult with national church but be prepared to move unilaterally.	34	35	38	37	38	28	55	34	36	37	37
33	Policies should be regional or international, not nation by nation.	33	33	35	35	32	28	39	39	32	41	32

Appendix 7.3 PERCENTAGE OF AGREEMENT WITH POSSIBLE OPERATIONAL PRINCIPLES AND PRIORITIES BY AGE-SEX GROUP

Quest.	OPERATIONAL PRINCIPLES	PERCENTAGE OF AGREEMENT							
			MALE				FEMALE		
		Total	-35	35-49	50-64	65+	-35	35-49	50-64	65+
38	National church should participate in recruiting, selection, orientation	22	96	87	78	77	84	85	74	82
25	Should involve missionaries in policy making process	16	79	86	86	71	84	82	74	87
47	Should encourage missionaries from six continents	17	92	76	85	75	88	83	77	80
42	Field Treasurer should be selected by and responsible to national church	25	79	75	63	88	69	70	65	67
43	Should encourage agencies to which missionaries are assigned to support them	31	78	69	58	47	68	62	57	52
45	Missionary wives should be assigned and salaried in their own right	38	85	62	61	47	79	58	60	62
24	Budgets should be drastically altered to bring in line with goals/priorities	17	63	57	47	64	62	55	55	57
32	Should not use mission funds to support non-church related projects	52	14	28	46	41	22	33	46	66
39	Field salaries should be set by and paid through national churches	28	43	35	17	25	45	25	30	26
37	Larger percentage of missionaries should be drawn from minority groups	14	29	30	17	20	18	23	23	31
31	Should recall much of missionary force because of support of domination	33	33	17	5	0	27	12	10	0
	PRIORITIES	16	62	65	62	71	66	55	56	70
41	New experimental ministries	25	39	42	41	60	40	38	56	63
26	Staffing and funding hospitals, schools, and social institutions	44	25	40	49	65	30	36	51	69
34	Evangelizing individuals	56	15	23	30	67	11	18	24	15
29	Establishment of churches									

Appendix 7.4 PERCENTAGE OF AGREEMENT WITH POSSIBLE OPERATIONAL PRINCIPLES AND PRIORITIES BY REGION AND EDUCATIONAL BACKGROUND

Quest.	OPERATIONAL PRINCIPLES	PERCENTAGE OF AGREEMENT									
			REGIONS					EDUC. BACKGROUND			
		Total	Africa	E. Asia	S.E. Asia	India	Latin Amer.	USA& Europe	Semi-nary	Educ. Rel. Educ.	Med. Bus. Tech.	Other
38	National church should participate in recruiting, selection, orientation	84	78	91	88	80	82	76	87	84	89	84
25	Should involve missionaries in policy making process	83	78	86	85	77	83	88	81	84	84	82
47	Should encourage missionaries from six continents	81	78	79	81	82	84	84	83	81	90	81
42	Field Treasurer should be selected by and responsible to national church	71	62	58	81	72	75	82	75	68	82	73
43	Should encourage agencies to which missionaries are assigned to support them	63	54	75	68	51	65	59	70	66	58	62
45	Missionary wives should be assigned and salaried in their own right	63	53	69	76	51	65	54	66	66	64	63
24	Budgets should be drastically altered to bring in line with goals/priorities	56	55	55	58	47	56	61	56	56	69	53
32	Should not use mission funds to support non-church related projects	35	43	25	26	50	36	24	30	37	34	30
39	Field salaries should be set by and paid through national churches	31	19	29	44	36	33	36	36	28	26	34
37	Larger percentage of missionaries should be drawn from minority groups	24	18	28	31	11	25	26	27	25	31	24
31	Should recall much of missionary force because of support of domination	15	15	9	26	7	19	9	13	13	17	15
	PRIORITIES											
41	New experimental ministries	61	57	64	62	55	62	55	65	64	51	62
26	Staffing and funding hospitals, schools, and social institutions	43	55	44	41	71	28	32	38	52	49	40
34	Evangelizing individuals	42	55	36	38	48	41	35	43	40	56	34
29	Establishment of churches	22	30	18	16	22	21	18	25	21	27	18

SECTION VIII

MISSIONARIES' SUPPORT TO PATTERNS OF ECONOMIC AND CULTURAL DOMINATION

The Task Force to study the continuing involvement of missionaries overseas has other studies underway in addition to the present one, so it would be presumptious on our part to attempt to make a final, definitive conclusion on this matter. However, we would be remiss, if we did not attempt to state clearly the conclusions of the present study on this important question.

First of all-- concerning the mandate itself. At least 10 percent of the missionaries in our sample would not accept the presuppositions behind the statement of the mandate. Some 20 to 25 percent of the missionaries reported that their assignment included working with peasants or people in poverty, but only 10 percent stated that their work included oppressed people. Therefore, some 10 percent of the missionaries did not think of peasants or people in poverty as being oppressed. If the Task Force believes that poor people and peasants automatically must be categorized as "oppressed," than these 10 percent could be accused of unconscious support of economic domination.

Conscious support was not adequately tested in this questionnaire. It was assumed by the researchers that it would be useless to ask people whether they supported economic and cultural domination. The questionnaire did provide some evidence on overt statements of racism. Only 2 percent of the respondents agreed with the statement "Some races are naturally less intelligent than others." Not one who agreed was under thirty-five years of age.

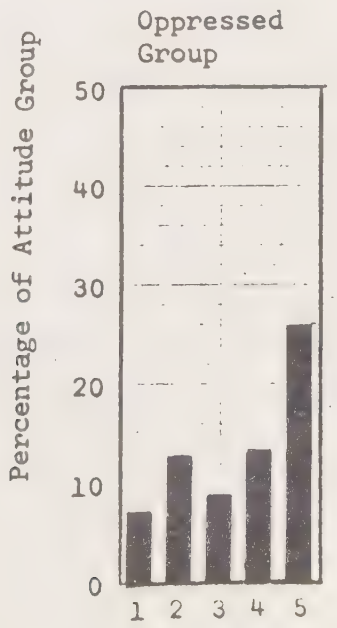
We should note that while many missionaries were keenly aware of the short-comings of American society, a number of them (perhaps one-fourth to one-third of the total sample) rejected statements of criticism of the United States. Table 8.1 shows the responses to three key questions concerning the USA.

Table 8.1 AGREEMENT OR DISAGREEMENT WITH QUESTIONS CONCERNING THE UNITED STATES

	Percentage of Missionaries				
	Strongly Agree	Agree	Undecided or ?	Disagree	Strongly Disagree
U.S. society is as oppressive and dehumanizing to its individuals as societies of underdeveloped countries are to theirs.	8	29	17	36	10
In the USA the middle and upper class majority is tied into a competitive, dehumanizing, urban-industrial society.	11	42	24	20	3
The affluence which the U.S. has attained has been facilitated by economic exploitation of underdeveloped nations.	14	43	15	22	6

We cannot be certain whether these findings are evidence of unconscious support of cultural domination because of the possible "halo" effect of words such as "oppression," "dehumanizing," and "exploitation." For example, we found in Figure 5.2, (a portion of which is reproduced below), that it was the"most open" group that stood out from the other groups.

Figure 5.2 C/O SCORES OF MISSIONARIES REPORTEDLY SERVING OPPRESSED GROUPS



This pattern occurred often enough that it seemed that the "most open" group was responding differently to this type of question than were the other four groups. We anticipated, prior to the research, that the "most closed" group would stand out different from the others. This did not often occur. There are at least two possible interpretations: (1) The "most open" group was "turned on" by the use of special in-group words, whereas the other groups responded to the statements in terms of the ordinary useage of the words. (2) The other four groups may have been "closed" in their responses and only the "most open" group was really open. Even the group that we called "somewhat open" would then have to be defined as "slightly closed" because their responses bore more resemblance to the "closed" group than to the "open" group. If the Task Force takes the second interpretation, it would be a very dismal finding for, then, 80 percent of the missionaries in the sample would have to be defined as at least "slightly closed." (The primary researcher of this study takes the first interpretation.)

The C/O Scale, used in this study, is a new scale--though based on many, older, established scales. We can not use it to determine the extent of ethnocentrism ("closed-ness") of the missionary force. We do not know how a "normal" population would respond to these questions. It would be interesting to compare the responses of these missionaries with typical American United Methodists or with the nationals with whom these missionaries worked.

One of the persistent findings of the study was a difference in attitude and behavior based on age differences. Younger missionaries consistently scored more "open" than did older missionaries. Anticipated regional differences did not materialize--except for India which often stood out as different than the other regions. It was age, and not region, that proved to be the most important variable.

The "age gap" showed up dramatically in the section on World Division policies. Look at these examples.

Table 8.2 AGREEMENT WITH SELECTED STATEMENTS OF POSSIBLE WORLD DIVISION POLICIES BY MEN UNDER 50 AND OVER 50 YEARS OF AGE

	Percentage of Agreement	
	Under 50 yrs.	50 and over
In view of the conscious or unconscious support our mission has given to patterns of economic and cultural domination, the World Division should retrain and redeploy much of its missionary force.	43	27
The World Division should disengage itself from many traditional programs which provide more support for forces of oppression than for forces of liberation.	74	47

These two statements imply criticism of many of the present missionaries and many existing programs because of their contribution to economic and cultural domination. While a sizable number of the older missionaries also agreed with the statements, almost twice as many of the younger missionaries agreed. We do not know the extent to which the younger missionaries would hold the older group personally responsible for such alleged domination.

Table 8.3 AGREEMENT WITH SELECTED STATEMENTS OF POSSIBLE WORLD DIVISION POLICIES BY MEN UNDER 50 AND OVER 50 YEARS OF AGE

	Percentage of Agreement	
	Under 50 yrs.	50 and over
The World Division should not use funds given for mission to support non-church related projects.	24	41
The World Division should encourage its missionaries to live within the limitations of any political regime.	41	64
The World Division should not press for social involvement when a national church does not see such involvement as a high priority.	29	52

These three statements imply a whole set of emphases and relationships with the field. A majority of missionaries of all ages would be willing for mission funds to be used to support non-church related projects, but only one-fourth of the younger would oppose such use, compared with nearly one-half of the older men.

Living within the limitations of any political regime indicates a type of stance of a Christian in society. Such a stance was accepted by almost two-thirds of the older men, but rejected by a majority of the younger men.

A philosophy of relations with the field is implied in the last statement. Whether it is more important to press for social involvement or to respect the autonomy of the people is a difficult question.

About one-half of the older men would opt for respecting the priorities of the nationals but almost two-thirds of the younger men would opt for social involvement.

The present study is in no sense a definitive work on the cultural attitudes of missionaries, but it has probed into an interesting body of information. Perhaps it has raised more questions than it has answered for, after all, that it is one of the important functions of research. This study does not finally answer the question, "Do missionaries consciously or unconsciously contribute to economic and cultural domination?" Hopefully, it will give the Task Force some data for its deliberations.

: In the case of missionary couples, husbands and wives should make individual responses on separate forms.

World Division, Board of Missions
The United Methodist Church
Task Force for the Study of Continuing Involvement of Missionaries Overseas
April, 1971

MISSIONARY QUESTIONNAIRE

I A SURVEY OF OPINIONS ON CONTEMPORARY ISSUES

On the following pages appear statements concerning issues in our world today. You will agree with some of the statements, disagree with some, and be uncertain of others. There are no "right" or "wrong" answers. Whatever you happen to think about it is the right answer for you. Please indicate your replies to the statements as follows:

Circle SA if you strongly agree, thus:	(SA)	A	U	D	SD	?
Circle A if you agree, thus:	SA	(A)	U	D	SD	?
Circle U if you are undecided, thus:	SA	A	(U)	D	SD	?
Circle D if you disagree, thus:	SA	A	U	(D)	SD	?
Circle SD if you strongly disagree, thus:	SA	A	U	D	(SD)	?
Circle ? if you can not understand, thus:	SA	A	U	D	SD	(?)

A	U	D	SD		
40	12	23	4	1.	Foreign imperialism is a major deterent to development in underdeveloped countries.
48	2	7	1	2.	Our responsibility to people of other races ought to be as great or greater than to people of our own race.
20	6	37	30	3.	Seeking to change social systems which dehumanize people is not a top priority function of a board of missions.
19	14	52	13	4.	If there were sufficient technical know-how and hardware, development in underdeveloped lands would then be possible.
30	13	38	11	5.	U.S. society is as oppressive and dehumanizing to its individuals as societies of underdeveloped countries are to theirs.
1	2	22	74	6.	Some races are naturally less intelligent than others.
45	17	22	4	7.	In the U.S.A., the middle and upper class majority is tied into a competitive dehumanizing, urban-industrial society.
22	12	45	20	8.	Governmentally, law and order is more important than freedom.
44	12	23	5	9.	The affluence which the U.S. has attained has been facilitated by economic exploitation of underdeveloped nations.
24	17	51	7	10.	As more people become middle class, the oppressive elements in a society diminish.
21	16	42	16	11.	The missionary should not participate in the work of human liberation, if this means identifying with a political movement.
51	9	15	1	12.	A fundamental problem within national churches, is the fact that they are too closely patterned after the North American church model.
22	7	50	19	13.	A major threat to the Christian Faith during this century has come from divergent religious, cultural and political ideologies which it has encountered around the world.

(PERCENTAGES)

SA	A	U	D	SD		
37	53	5	4	0.4	14.	Diversity of race contributes to the richness, wisdom and vitality of a nation.
7	33	17	37	7	15.	The church has destroyed many worthwhile national values in countries into which it has gone by introducing Judeo-Christian practices.
2	43	21	28	5	16.	Generally speaking, technical aid which developed nations have provided in underdeveloped nations has increased liberation of the poor.
1	12	8	55	25	17.	Patriotism to one's homeland is the first and most important requirement of a good citizen.
32	59	5	4	0.2	18.	A board of missions should emphasize the process of conscious self-awareness among its own missionaires, some of whom are not free from the biases of their own U.S. cultural background.
20	59	11	9	1	19.	The U.S.A. should be willing to throw out old ideas and traditions and to adopt new thinking and customs.
1	5	12	56	27	20.	When individual producers and consumers are left free to follow their own self-interests, natural economic laws operate to produce the greatest public good.
19	41	13	20	7	21.	The most creative opportunities in mission today exist on frontiers, such as race relations, political self awareness, liberation from cruelty systems, etc. rather than the planting of more churches.
2	18	11	40	29	22.	The U.S.A. should have the right to prohibit certain political and religious groups from becoming citizens.
8	51	17	20	5	23.	In oppressive, authoritarian regimes, Christian action may be committed to subverting the order so that power may be given to the oppressed.
2	34	11	43	10	24.	Economic growth in a nation sooner or later benefits all classes in the society.
7	44	14	31	4	25.	People can become free only out of a struggle for self-liberation
10	61	21	7	1	26.	Important new leadership for the world now appears to be emerging from Third World societies.
0.2	7	9	62	22	27.	We can not be responsible for the welfare of people in other countries when to do so threatens the welfare of U.S. citizens
3	46	12	34	6	28.	Even though many use the term "colleague church" rather than "younger church" in referring to national churches, the adjective "younger" more nearly describes the relationship.
17	74	4	4	1	29.	Sometimes Christians must unite forces with persons or organizations of different doctrines and ideologies than their own.
3	21	6	52	18	30.	If one has enough ambition and is willing to work hard, nothing but very unfortunate circumstances can stop him.
1	7	6	56	31	31.	One main difficulty with allowing all nations to participate fully in world affairs is that such a large percentage of the leaders of undeveloped countries are incapable.

SA	A	U	D	SD		
14	46	13	22	5	32.	In any country, a board of missions should be free to relate to any program or movement which conscientiously strives to free people from systems which enslave them.
2	13	4	55	27	33.	In the U.S.A. any individual regardless of his family's economic status has comparable opportunity to achieve success.
22	70	5	4	1	34.	Bringing of emergency relief, although important to meet acute suffering, has little effect on freeing people who are enmeshed in traditional systems which hold them down.
15	64	9	12	1	35.	Rich and powerful groups only turn loose of their privileges when a more powerful force obliges them to do so.
18	55	11	15	1	36.	Any individual, regardless of race or religion, should be allowed to live in any country he chooses.
18	52	9	20	1	37.	In order for the people of the U.S.A. to understand themselves in world perspective, they must be confronted by missionaries from overseas churches.
0.7	7	11	41	41	38.	The U.S.A. should refuse to cooperate in a total disarmament program.
17	53	21	8	1	39.	Modern world history as taught in most U.S.A. schools is very much biased by national interests.
0.3	2	5	66	27	40.	It would be dangerous for the U.S.A. to make international agreements with nations whose religious beliefs are antagonistic to its own.
1	11	5	48	35	41.	Due to lack of capacity for leadership among many national churchmen in the country where I work, missionaries will be needed to give leadership and direction for the foreseeable future.
4	21	16	47	13	42.	Hippies have little of positive value to contribute to society.
1	20	15	51	13	43.	The church should encourage its members to live within the limitations of any political regime.
12	66	7	13	2	44.	Charitable services for those in need are as valid when done by communists as when done by Christians.
14	70	7	8	2	45.	Part of the role of pastor or priest is to help parishoners to become more politically aware.
11	45	17	22	5	46.	The rising voice of dissenting people against all forms of institutionalized power is a genuine hope for liberation, both for the oppressed and the oppressor.
1	10	22	52	15	47.	In general, the life-style of youth today provides less potential for human fulfillment than the life-style of the "over-thirty generation."
1	5	3	46	45	48.	Youth should fulfill their obligation toward military service without questioning whether their country is right or wrong.
34	55	2	3	2	49.	It is not wrong for persons of different races to marry.
2	27	13	46	12	50.	The injustice in collective society can be corrected through solving problems of individuals.

PART II MISSIONARY EFFECTIVENESS

Described below are nine general characteristics, all of which are important in some degree to missionary effectiveness. Indicate how you would evaluate the relative importance of each by ranking them from 1 to 9 in the spaces at the left of the statements.

Average

4.6 A. Professional Competency - such as: adequate training, ability, experience, continued learning.

6.8 B. Personal Working Habits - such as: order, responsibility, general sociability.

2.9 C. Person Development Orientation - such as: warmth, love for and interest in persons, knowledge of personality development, ability to make the general and abstract relate to specific individuals.

6.0 D. Reaction to Authority - such as: relating well to superior of another nationality, sex or culture but with integrity to self and own principles.

6.0 E. Group Development Orientation - such as: capacity to relate individuals to groups and group action, ability to function constructively in groups.

4.1 F. Cultural Adaptibility - such as: language competence, openness to new and different, effort to understand culture where assigned.

6.0 G. Social Awareness - such as: understanding root causes of social problems, motivation to work for justice and human liberation.

3.4 H. Spiritual Life - such as: disciplined devotional life, being biblically and theologically well grounded, sacrificial and compassionate.

5.2 I. Strength of Personality - such as: physical well-being, healthy self-confidence, appropriate sharing of self with others.

In contrast with your judgements above, do you know any missionaries whom you consider effective in today's world in spite of what might be called negative characteristics? Indicate yes or no in the space at the left of each characteristic below:

PERCENTAGE OF "YES" RESPONSES

60 10. Has no specialized training.

23 11. Lacks warmth in personal relations

45 12. Can not work well in groups

32 13. Has not had a life orienting religious experience.

42 14. Has little manifest concern with social problems.

34 15. Does not feel secure as an individual.

65 16. Lacks biblical and theological grounding.

82 17. Is not proficient in language of the place assigned.

43 18. Does not function well under another's authority.

37 19. Is not pleasant to be with because of working habits.

20. How well has the material above allowed you to reflect what you believe an effective missionary to be? Please check one of the following:

(1) 17 Very well (2) 56 Fairly well (3) 23 Not very well (4) 4 No validity for me

21. List any important characteristics related to missionary effectiveness you believe have been omitted from the material above:

0=63 3=4

1=17 4=2

2=13 5+=1

22. What percentage of the missionaries you have known would you describe as effective? Give an approximate percentage:

_____%

(1) over 90% 16
(2) 90-76 26
(3) 75-50 43
(4) under 50 16

PART III WORLD DIVISION POLICY

Partnership in mission implies the autonomy of both partners, coupled with a sensitive interdependence of mutual respect and self giving. Speaking generally, what is your opinion of the following policy stances for the World Division in such partnership conversations? Register your opinion as follows:

Circle SA if you strongly agree, thus:	(SA)	A	U	D	SD	?
Circle A if you agree, thus:	SA	(A)	U	D	SD	?
Circle U if you are undecided, thus:	SA	A	(U)	D	SD	?
Circle D if you disagree, thus:	SA	A	U	(D)	SD	?
Circle SD if you strongly disagree, thus:	SA	A	U	D	(SD)	?
Circle ? if you cannot understand, thus:	SA	A	U	D	SD	(?)

SA	A	U	D	SD	
11	36	17	31	5	23. World Division work should be carried out largely through ecumenical auspices.
9	47	31	12	1	24. World Division budgets should be drastically altered to bring them in line with its goals and priorities.
20	62	8	9	1	25. The World Division should devote more effort toward involving its missionaries in the policy making process through consultations, furlough conferences and improved forms of communication.
7	36	21	31	5	26. World Division staffing and funding of hospitals, schools and social institutions should continue to have high priority.
5	46	18	27	5	27. The World Division should encourage its missionaries to live within the limitations of any political regime.
22	65	7	5	1	28. The World Division should encourage the autonomy of all related national churches.
4	17	10	52	17	29. The establishment of churches should be the top priority task of the World Division in its overseas relationships.
6	35	23	30	6	30. In view of the conscious or unconscious support our mission has given to patterns of economic and cultural domination, the World Division should retrain and redeploy much of its missionary force.
3	12	18	51	16	31. In view of the conscious or unconscious support our mission has given to patterns of economic and cultural domination, the World Division should recall much of its missionary force.
7	27	9	44	13	32. The World Division should not use funds given for mission to support non-church related projects.
3	30	23	38	6	33. World Division policies should be established on the basis of regional or international consultation rather than on the basis of a nation by nation consultative process.
12	31	11	37	10	34. The World Division should give greater emphasis to evangelizing individuals as its most important means of changing society.
21	61	12	6	1	35. The World Division should disengage itself from many traditional programs which provide more support for forces of oppression than for forces of liberation.

(PERCENTAGES)

SA	A	U	D	SD	
3	31	15	40	11	36. When the World Division holds a position opposed to that of a national church, it should consult with that church but be prepared to move ahead unilaterally.
2	23	20	49	6	37. The World Division should not increase its missionary force through general recruitment until a larger percentage can be drawn from minority groups.
17	67	8	8	1	38. National church leaders should participate in recruiting, selection and orientation of missionary personnel.
7	24	24	37	8	39. Missionary field salaries should be set by and paid through national churches.
39	49	4	7	1	40. The control criterion in any World Division engagement should be communicating the Good News of Jesus Christ as Lord and Savior to persons and societies.
8	53	24	12	3	41. A good means to help national churches when they have a generally conservative "ghetto mentality" would be for the World Division to give top priority to new experimental ministries.
14	56	14	9	2	42. The decision of the World Division to initiate the policy of passing the function of the field treasurer to someone selected by and responsible to national churches should be implemented more widely.
9	55	13	20	3	43. The World Division should encourage churches, schools, hospitals and other agencies to which its missionaries are assigned to provide a portion, if not all, of the missionary's support.
12	49	11	25	3	44. All programs of the World Division should be evaluated in terms of their effect on human liberation.
16	47	16	18	4	45. In order to delineate clearly the status of the missionary woman, both single and married, it should be possible for missionary wives to be assigned and salaried as individuals in their own right.
4	35	13	41	8	46. The World Division should not press for social involvement when a national church does not see such involvement as a high priority.
19	61	10	9	1	47. The World Division should reduce its emphasis on sending North American missionaries and encourage the sharing of missionary personnel between national churches on a six continent basis.

Please note: These statements are only possible opinions concerning policies and do not necessarily reflect present or future policies of the World Division.

PART IV DESCRIPTION OF YOUR MISSIONARY ASSIGNMENT

1. What is your relation to the World Division?

(Percentages)

(1) 64 Active missionary (3) 8 On leave of absence (5) 10 Withdrawn from active service

(2) 7 Retired missionary (4) 9 Short term completed (6) 2 Staff

2 - 7. What have your missionary assignments been to date? Use one line to describe each assignment. A single assignment may involve more than one type of work. Use a new line when you had a major change in either place or type of work. Include regular furlough time as part of a related assignment.

TIME		Type of assignment							
Date egan	Length of time in years	Church development	General education	Medical	Social Economic Industr	Ag. rural	University World	Administration (church)	Other
t Assignment		27	37	10	12	9	13	12	26
ver Served		37	52	13	18	13	17	18	35

ographic cation:	Bolivia	Brazil	Chile	Cuba	Other Latin Amer.	India	Other S. & S. E. Asia	E.Asia and Pacific	Rhodesia	Other C & S Africa	N.& W. Afr. ica	Europe	U.S.
Assignment	5	6	3	0.1	12	8	17	18	4	9	8	4	6
r Served	6	7	4	1	14	10	19	20	6	11	9	9	5

6. Total years of active missionary service including furlough time.

10	Less than 3	12	6-9
9	3	19	10-14
6	4	15	15-19
4	5	24	20+

7. Average Tenure

19	Less than 3	18	6-9
16	3	21	10-14
13	4	0	15-19
12	5	0	20+

(Note that many of the following questions ask you to describe your present or last missionary assignment.)

8. In your most recent missionary assignment, which of the following categories describes best the family background of the people who are/were the major focus of your work or the work of the institution where you serve.

(Percentages)

(1) 29 Unskilled laborers
(2) 22 Skilled laborers
(3) 36 Salaried professionals
(4) 29 Non-professional white collar
(5) 21 Peasants
(6) 23 Independent small farmers
(7) 14 Elite professional business, landowners
(8) 11 Oppressed group
(9) 23 Poverty existence
(0) 15 Other missionaries or church workers
(x) 15 Other

9. In your present or last missionary assignment, to whom are/were you immediately responsible? Check one.

Area secretary:	(1) 7 Male	(5) 4 Female
Missionary:	(2) 11 Male	(6) 2 Female
National:	(3) 60 Male	(7) 6 Female
Other:	(4) 4 Male	(8) 0.3 Female

Don't Know: 4

10. In question 9 above, is/was your contact with this person:

(1) 32 Daily (2) 14 Weekly (3) 38 Occasionally (4) 8 Rarely (5) 2 Other

11. In your present or last assignment, if a non-English language is spoken, how proficient are you in the local language? Check one in each category.

Understanding:	(1) 46 Good	(5) 25 Fair	(9) 11 Poor
Conversation:	(2) 41 Good	(6) 30 Fair	(0) 15 Poor
Reading:	(3) 35 Good	(7) 24 Fair	(x) 26 Poor
Speaking/ preaching	(4) 27 Good	(8) 27 Fair	(&) 26 Poor

12. Type of housing in which you now live/lived during your last assignment:

(1) 8 Rental apartment
(2) 14 Rental house
(3) 14 Church related institution
(4) 9 Compound
(5) 52 Church or mission owned house
(6) 3 Other

13. Compare this residence with the homes of the people with whom you work/worked: Check only one.

(1) 3 Poorer
(2) 39 Similar
(3) 33 Better
(4) 23 Much better

14. In what type of community do you live/did you live during your last assignment?
(Percentages)

(1) 7 Open country
(2) 10 Village
(3) 10 Small town
(4) 15 Small city
(5) 5 Suburb

Large city:
(6) 1 Slum
(7) 4 Working class residential
(8) 24 Middle class residential
(9) 5 Upper class residential
(0) 17 Mixed

15/16. Check any of the following experiences you have had during your present or last missionary assignment:

(1) 97 Visited in homes of nationals.
(2) 84 Participated in or attended exhibition of local art or musical concert.
(3) 81 Attended a wedding or funeral performed in a tradition other than your own.
(4) 41 Read regularly a local non-English newspaper.
(5) 65 Regularly attended meetings related to assignment where you were only American.
(6) 40 Used local non-English language exclusively for days at a time.
(7) 87 Sought advice from trusted national friend.
(8) 49 Been confronted by anti-American accusation.
(9) 27 Had child attending local non-English speaking school.
(x) 75 Worshiped in a non-English speaking church regularly.
(1) 37 Worshiped in an English speaking church regularly.
(2) 52 Attended movie or play on social or political subject, written and produced in a non-English language.
(3) 74 Subscribed to Time or Newsweek magazine.
(4) 78 Attended public celebrations of national holidays (independence day, etc.)
(5) 31 Returned from overseas assignment for vacation in U.S.A.
(6) 36 Carried out disciplined program of study of local history or culture.
(7) 72 Spent some days with people whose manner of living is more simple than your own.
(8) 29 Spent vacation in a missionary summer community.
(9) 31 Used English in a situation in which you could have used the local language.
(x) 42 Felt limited by the more conservative stance of national church colleagues.

During your most recent period of missionary service, with which of the following persons or organizations have you had contact for evangelistic, for social, for professional reasons. Use a double check (✓✓) if contact was frequent.

	(PERCENTAGES) Contact for evangelistic purposes	Social contact such as friends, neighbors, etc.	Professional contact because of missionary role
EXAMPLE: a) Eskimos (professional - evangelistic contact)	✓		✓
b) Presbyterians (frequent social contact)		✓✓	
17. Federal or regional government officials	3	19	35
	0.2	3	5
18. Provincial or local government officials	5	25	41
	1	6	8
19. U.S.A. government personnel	3	29	23
	1	5	2
20. National military personnel	4	14	13
	0.1	1	4
21. U.S.A. military personnel	3	13	7
	0.4	2	1
22. U.S.A. businessmen	3	22	9
	1	4	1
23. National business executives or professionals	10	34	31
	2	13	8
24. Service clubs	2	12	11
	-	3	1
25. Political organizations	1	5	6
	-	0.3	1
26. Police or security agents	2	8	27
	-	1	1
27. National church workers	26	41	43
	13	41	32
28. Marxists and socialists	3	15	10
	0.3	3	1
29. Anti communist groups	1	4	3
	0.1	1	0.2
30. land owners	11	28	18
	1	6	3
31. Unskilled laborers or peasants	26	34	33
	9	17	15
32. Skilled laborers	20	32	29
	3	10	8
33. Non-United Methodist missionaries	10	52	40
	3	27	14
34. United Methodist missionaries	11	45	41
	4	41	23
35. Non-American foreigners	10	50	34
	1	18	7
36. Non-professional white collar workers	17	35	29
	3	9	6
37. Students	31	40	35
	16	30	32
38. Other youth	23	35	29
	7	12	9
39. Liberation movements	1	6	6
	-	2	1
40. Ecumenical groups	16	34	45
	3	9	9
41. Non-Christian religious groups	4	17	13
	0.2	3	1

PART V DESCRIPTION OF YOURSELF

42. (1) 41 Male (2) 52 Female

43. Age:

(1) 2 Under 25
(2) 9 25-29
(3) 9 30-34
(4) 16 35-39
(5) 20 40-44
(6) 12 45-49
(7) 9 50-54
(8) 10 55-64
(9) 8 65 & over

44. Nationality and race:

(1) 87 U.S.A. - white
(2) 1 U.S.A.-non-white
(3) - African-non-white
(4) 1 African-white
(5) 1 Asian
(6) 9 European
(7) 1 Latin American
(8) 0.4 Other

45-50. Where have you lived at various times in your life. Check as many spaces as apply.

n were ...	Type of Community: City	Suburb	Small town	Open country	Region of U.S.A.: N. East	South	S. West	Mid-West	West	Other region: Africa	Asia	Europe	Latin Amer.	Other
es	40	11	41	28	17	19	6	36	8	1	4	3	2	0.7
es 2	36	13	41	22	16	19	6	35	9	1	3	2	1	0.7
ege	51	7	40	3	19	25	7	38	9	1	1	2	4	1
	(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(0)

51/52. The occupation of father: _____ Mother: _____

53. At the time of your most recent missionary service what was your family status?

(1) 22 Single (2) 69 Married (3) 2 Widowed (4) 0.3 Separated or divorced

54. Nationality of spouse

Same as (44)	Same Race, Different Nationality	Different Race
67	3	2

55. Number of children

0	1	2	3	4	5	6	7	8	9	10
34	6	17	19	17	8	2	0	0	0	0

List all undergraduate colleges or universities attended:

56. Were any of these church related?

(1) 6/ Yes
(2) 28 No

57. List all graduate schools attended:

58. Type of training at each:

59. What was your work experience prior to missionary service? Check as many categories in each time period as are appropriate:

(1) None 11%

(PERCENTAGES)

How long	Type of Work experience: Church-related	Military	Business	Professional	Other
less than 5 years	25	9	13	33	14
5 years or more	13	1	4	19	4
	(2/3)	(4/5)	(6/7)	(8/9)	(0/x)

60/61. Have you ever been a member of any of these groups or an active participant in any of the following activities? Check all appropriate blanks:

(1) 36 Service club

(2) 18 Civil rights group

(3) 5 Welfare rights group

(4) 4 Patriotic organization

(5) 31 High school/college fraternity/sorority

(6) 10 Student activist group

(7) 46 YM/WCA

(8) 21 Peace group

(9) 2 Underground movement

(0) 30 Community improvement group

(x) 2 Non-U.S.A. political organization

(1) 29 Social club

(2) 5 U.S.A. non-military assignment overseas

(3) 46 Church women's group

(4) 85 Church youth group

(5) 64 Ecumenical group

(6) 7 Teach-in

(7) 22 Public political rally

(8) 27 Protest demonstrati

(9) 5 Sit-in

(0) 50 Signed political petition

62. Please use the space on the reverse of this page to make special comments you may have on any issues raised by this questionnaire.

Many many thanks for your time, effort, patience and airmail stamp!

SHALOM

Please Note:
The inclosed gum label may be used to return your completed questionnaire to:

The United Methodist Board of Missions
DEPARTMENT OF RESEARCH AND SURVEY
475 Riverside Drive, Room 326
New York, N.Y. 10027
U.S.A.

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